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Approbation from Rabbi Avraham Feld

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# Introduction

## "Ancestry"

### Forefathers

Abraham was the first Hebrew. Abraham was promised to become,

**"A great nation, and in you will all the families of the earth be blessed" (Genesis 12:2-3).**

**"Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him that he will command his children and his house after him, and they shall keep the way of the LORD to do justice and judgment; that the LORD may bring upon Abraham that which he had spoken of him" (Genesis 18:18-19).**

Isaac was the son of Abraham. He received the promised blessings:

**"My covenant will I establish with Isaac" (Genesis 17:21);**

**"I will establish my covenant with him for an everlasting covenant, and with his seed after him" (Genesis 17:19).**

God informed Abraham,

**"In Isaac shall your seed be called" (Genesis 21:21).**

Isaac begat the twins Esau and Jacob. Of Esau it was foretold,

**"By your sword you shall live, and shall serve your brother" (Genesis 27:40).**

Esau became the forefather of the Edomites from whom descend military elites in Germany, Russia, Japan, and elsewhere and which we deal with in other works.

Jacob received the Blessings promised to Abraham and to Isaac. The Children of Jacob were to become the Chosen People. Isaac blessed Jacob,

**"God Almighty bless you, and make you fruitful and multiply you, that you may be a multitude of people; And give you the blessing of ABRAHAM, to you and to your seed with you" (Genesis 28:2-3).**

Jacob was given the additional name ISRAEL (Genesis 32:8, 35:10).

**"Now the sons of Jacob were twelve" (Genesis 36:22).**

The TWELVE SONS OF ISRAEL were Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Joseph, Benjamin, Dan, Naphtali, Gad, and Asher. All the sons of Israel received a Blessing from their father,

**"Everyone according to his blessing he blessed them" (Genesis 49:28).**

There were to be two leading tribes in Israel:

**"Judah prevailed above his brethren, and of him (comes) the chief ruler; but the birthright was Joseph's" (1-Chronicles 5:1-2).**

The Israelite Tribes increased and multiplied. They were united under kings Saul, David, and Solomon. In the reign of Rehoboam, son of Solomon, the ten northern tribes seceded and set up their own kingdom (1-Kings 12:19). Henceforth the Israelites were divided into two:

There was the Kingdom of Judah (2-Chronicles 11:17) comprising the Tribes of Judah, Benjamin, Levi, and minority sections of the other tribes. From the Kingdom of Judah emerged the core section of the Jewish People as we know them today.

There was also the House of Israel (1-Kings 12:21) with Ten Tribes (1 Kings 11:31,35).



Less than 200 years later the Ten Tribes were conquered by the Assyrians and all taken into Exile (2-Kings 17:6). The Assyrians in partnership with Edomite descendants of Esau (Amos ch.1) resettled the Exiles in various parts of the Assyrian Empire. They lost awareness of their ancestry. Part had been taken in Philistine and Phoenician ships directly to the west while others reached the west centuries later after moving overland. Eventually they all converged in the same areas. We find descendants of Israelites from the Ten Tribes throughout Western Europe. The British Isles were especially important in this scenario and came to be dominated by descendants of Joseph. The Blessings to Israel had been unconditional,

**"By myself have I sworn, says the LORD...that in Blessing I will bless you and in multiplying I will multiply your seed..." (Genesis 28:15).**

**"God is not a man neither the son of man that he should repent. He has blessed and I cannot reverse it" (Numbers 23:19-20).**

The Bible prophesied that the Lost Ten Tribes would be at the Ends of the Earth meaning the geographical extremities (Isaiah 24:16, 26:15, 41:8-9 43:6 49:6); in Islands and peninsulas (Isaiah 24:15 49:6 60:9 Jeremiah 31: 8-10); and associated with Tarshish meaning the Atlantic Ocean Area (Isaiah 60:9); generally to the west of the Land of Israel (Isaiah 24:14, Hosea 1:10); and to its Northwest (Isaiah 49:12); in the "North" Land (Jeremiah 3:18 31: 6-10); with colonies in the land of Sinim meaning Australia and New Zealand (Isaiah 49:12); in the best parts of the world (Isaiah 41: 9); in Zarephath, meaning France and Britain (Obadiah 1:20); in Many Waters i.e. Several Oceans (Numbers 24:7); the Dominant World Power (Numbers 24:7-9 Micah 5:7-9); possess great Military Might (Deuteronomy 33:27 33:29 Jer. 51:20-21); becoming the Battle-Axe of the Almighty or "Police-Man of the Globe" (Jeremiah 51:20 Zechariah 10:7); extremely

numerous (Genesis 15:5, 22:17, 24:60, 32:12, Numbers 23:10, Isaiah 10:22, 24:16, 26:15 Hosea 1:10); possess agricultural plenty (Genesis 27:28 49:25 Deuteronomy 33:13-16 Hosea 2:8); and control vast mineral resources (Genesis 49:25 Deuteronomy 33:13, 15). They would also control the gates of their enemies, and of those that hate them meaning International Strategic Points (Genesis 22:17 24:60). And much more.

The peoples of the West especially the English-speaking nations have fulfilled the above. This was the case in the 1930s and for more than a century before then and in principle is still the situation today.

Consider the following excerpts:

# For rearmament in the 1930s, if one wished to possess the most up-to-date weaponry, required copious supplies of a variety of crucial raw materials... the lion's share of the world's accessible supplies lay within the borders of one of four rival powers: the British Empire, the French Empire, the Soviet Union, and the United States... (p.179).

# Another way of looking at the problem was to relate arable land to the population employed in agriculture...Canada was ten times better endowed than Germany and the United States six times better. Even Germany's European neighbors had more "farming space": the average Danish farmer had 229 per cent more land than the average German; the average British farmer 182 per cent more and the average French farmer 34 per cent more... (p.182).

# Just as important [as coal and iron] were oil and rubber. The production of these commodities was dominated by the United States, the British Empire, and the Soviet Union or countries under their direct or indirect influence. American oil fields accounted for just under 70 per cent global crude petroleum production... Modern planes, tanks, and ships which could be manufactured only with the admixture of more or less rare metals like antimony,

chromium, cobalt, manganese, molybdenum, nickel, titanium, tungsten, and vanadium... here too the situation of the Western powers and the Soviet Union was dominant, if not monopolistic (p.284).

Naill Ferguson: "The War of the World", UK, 2006

The above description includes the Soviet Union alongside western nations in which descendants of the Ten Tribes were dominant. Nevertheless, when World War-2 came and the Soviet Union found itself allied with America it was the USSR that needed the aid of the USA to build its tanks and planes etc., and not the other way around.

The Ten Tribes are often referred to collectively as "Joseph" or "Ephraim". Joseph had been sold as a slave into Egypt. He rose to become an effective ruler of the land and second only to Pharaoh (Genesis chapters 39-41, 41:41-44). As ruler of Egypt, Joseph saved much of the world from famine (Genesis 41:57) and changed the Egyptian economic and social order (Gen. 47:19-26). Joseph was unknown to his brothers at first and not identified by them (Genesis 42:8). They referred to him as "The man, the lord of the country" (Gen. 42:33). This situation had been necessary in order for Joseph to fulfill that task allocated him by Divine Providence, "God meant it unto good, to bring to pass as it is this day, to save much people alive" (Genesis 50:20). So too, descendants of Joseph through the British Empire and through the USA and the Green Revolution and other aid saved the lives of, and enabled the coming into being of, 100s of millions of other peoples, and did much good in the world.

We are therefore concerned with descendants of Israelites amongst Western Peoples especially the English-speaking nations. These emanated from the British Isles. Britain was first settled by various peoples who received Celtic Civilization, then came the Angles, Saxons, Jutes and others. After that there arrived the Vikings from Denmark and

Norway. Then the Normans showed up, and others after them. Demographically the early settlers of Celtic Civilization are considered to have made the majority contribution. We find amongst the Celts, especially those of the British Isles, evidence of Israelite Ancestry. That is what this book is about. This corresponds with the evidence from Scripture. The non-Celtic inhabitants of Britain were of the same provenance and also had Hebrew origins. Even so, the present work concentrates upon the Celts and brings evidence that primarily concerns them.



**“And their seed shall be known among the Gentiles,  
and their offspring among the peoples: all that see  
them shall recognize them that they are the seed which  
the LORD has blessed” (Isaiah 61:9).**

## **Chapter 1**

# **LINKS BETWEEN THE BRITISH CELTS AND THE EAST**

### **The Division and Exile of Israel**

The 12 Tribes of Israel were descended from Abraham, Isaac, and Jacob who was also known as Israel. In the time of Jacob they went down to Egypt where they increased and multiplied. At first they were treated well and as important in the Kingdom. Then the Egyptians subjected them to servitude and oppressed them. They were led out of Egypt by Moses and received the Torah in the Wilderness. Under Joshua from the Tribe of Ephraim they conquered the Land of Canaan and divided it between the Tribes. A period of Judges and Prophets was followed by the rule of monarchs. Saul from Benjamin was the first king. He was followed by David from Judah who established Jerusalem as the capital. Solomon the son of David built the Temple in Jerusalem. Rehoboam the son of Solomon antagonized his subjects. Ten out of the 12 tribes seceded and set up their own Kingdom.

#### **2 Chronicles 10:**

**16 When all Israel saw that the king did not listen to  
them the people answered the king, saying**

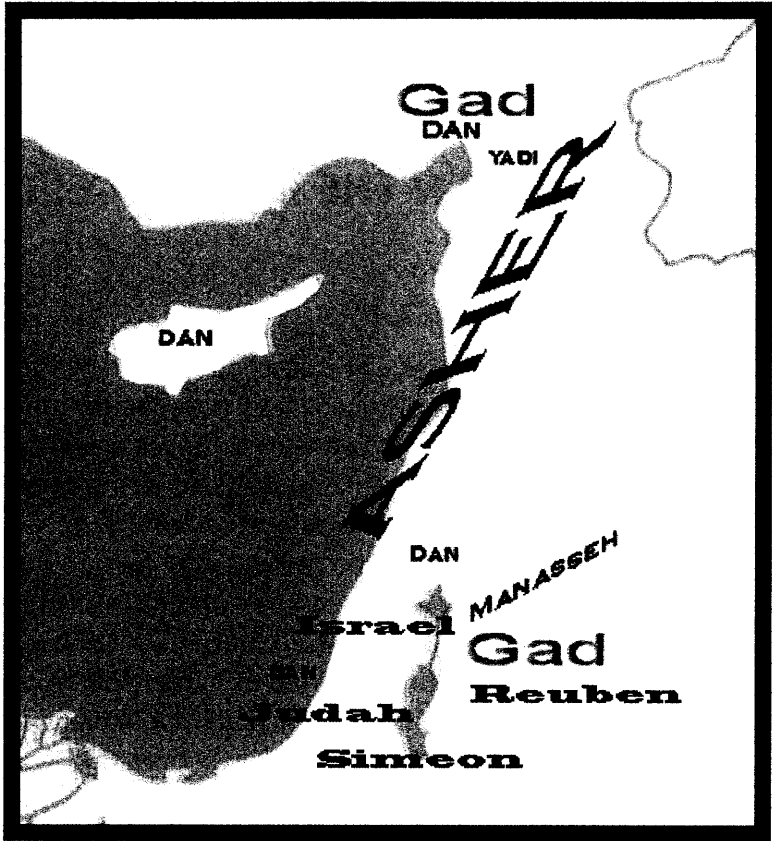
**“What portion do we have in David?**

**We have no inheritance in the son of Jesse.**

**Every man to your tents, O Israel;**

**Now look after your own house, David."**

**So all Israel departed to their tents.**



Concerning this event the Midrash (Midrash Shmuel 13, Yalkut Shimeoni-2, remez 106, Rashi on Hosea 3:5) tells us:

**# Against three things were the Children of Israel destined to show contempt: Against the Rule of Heaven, against the Kingdom of David, and against the Holy Temple. This occurred in the Reign of King Jeroboam. They said, WHAT PORTION HAVE WE IN DAVID? In effect this meant rebellion against the**

**Kingdom of Heaven [by whom David had been appointed]. They also said, "NEITHER HAVE WE INHERITANCE IN THE SON OF JESSE": This meant a rejection of the House of David [son of Jesse] in general. [King Rehoboam against whom the Israelites were rebelling was from the House of David]. They said too, "TO YOUR TENTS, O ISRAEL: NOW SEE TO THINE OWN HOUSE, DAVID": This meant turning their back on the Holy Temple.**

[The expression TO YOUR TENTS, O ISRAEL in some opinions was a play on words. The real intention of the expression or the original expression had been "TO YOUR GODS O ISRAEL" (Rashi, Radak, Minchat Shi). The Hebrew for "YOUR TENTS" and "YOUR GODS" uses the same letters with only a slight change of order, "Elohecha" ("Your gods") versus "Ohelecha" ("Your tents"). The motivation, according to this, for breaking away from the Kingdom of David had been at least in part a desire to commit idolatry. Jeroboam almost immediately set up two gold calves and all the Northern Kingdom began worshipping them, 2-Chronicles 11:15].

The Midrash continues:

**Rabbi Shimeon the son of Menasiah said: Israel will not see a blessing until they return and seek out the three things they rejected. As it says in Hosea: "AFTERWARD SHALL THE CHILDREN OF ISRAEL RETURN, AND SEEK THE LORD THEIR GOD, AND DAVID THEIR KING; AND SHALL FEAR THE LORD AND HIS GOODNESS IN THE LATTER DAYS" (HOSEA 3:5). This means:**

**[Hosea 3:5] AFTERWARD SHALL THE CHILDREN OF ISRAEL RETURN, AND SEEK THE LORD THEIR GOD, - this is the Kingdom of Heaven.**

**AND DAVID THEIR KING; - This is the Kingdom of the House of David.**

**AND SHALL FEAR THE LORD AND HIS GOODNESS IN THE LATTER DAYS: This is the building of the Third Temple.**

Another Midrash says:

**About the Ten Tribes it is written: "WOE TO THEM THAT DEVISE INIQUITY, AND WORK EVIL UPON THEIR BEDS! (Micah 2:1): This [sinning] is at night. Also even during the day [they do the same] "WHEN THE MORNING IS LIGHT, THEY PRACTISE IT" (Micah 2:1). In the Generation of the Deluge none survived. Why should these [from the Ten Tribes] have survived? They survived by virtue of the righteous men and women who were destined to emerge from them.**

The Division was for a purpose.

**2 Chronicles 11:**

**1 Now when Rehoboam had come to Jerusalem, he assembled the house of Judah and Benjamin, 180,000 chosen men who were warriors, to fight against Israel to restore the kingdom to Rehoboam. 2 But the word of the Lord came to Shemaiah the man of God, saying, 3 "Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, 4 'Thus says the Lord, "You shall not go up or fight against your relatives; return every man to his house, for this thing is from Me". So they listened to the words of the Lord and returned from going against Jeroboam.**

Note the expression above, **"for this thing is from Me."** God had HIS own reasons for allowing events to take the turn they did.

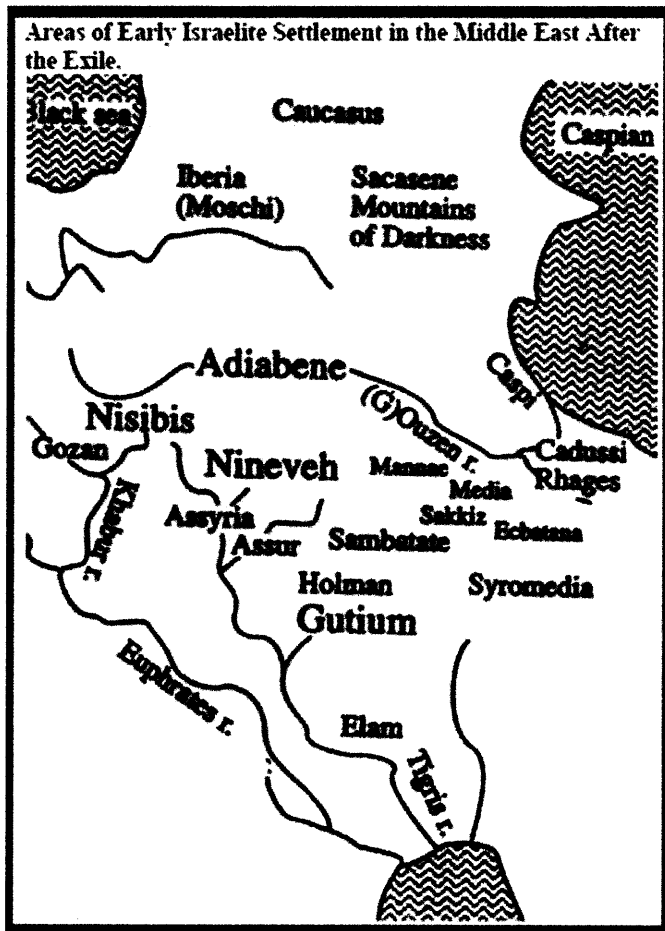


The two separate portions of Israel were the “Kingdom of Israel” (Hosea 1:4) and the “Kingdom of Judah” (2-Chronicles 11:17). The majority of the population was in the Kingdom of Israel where were to be found 10 out of the 12 Tribes. Later, the Assyrians conquered the Kingdom of Israel and exiled all its inhabitants (2-Kings 17:6). These lost awareness of their ancestry and are popularly referred to as the “Lost Ten Tribes of Israel”. According our understanding these Israelites over several centuries and along various pathways all moved to the west. A portion had been taken directly overseas by Philistine and Phoenician proxies (Amos ch.1) on behalf of the Assyrian-Edomite authorities to Spain, Britain, and Scandinavia. [A portion of the Phoenicians were themselves of Edomite origin.] Other Israelites were transported overland to the area of Armenia (see Amos 4:3 where the word translated as “to the palace” in Hebrew actually means “to the Mount of Manna”); and to other areas of the Assyrian Empire. In these regions they became part of the Cimmerians and Scythian federations and later moved westward with them.

### **Gomer and Edom**

Exiles sent overseas (with the Philistines and Phoenicians) went to Spain (which they moved out of), Gaul, West Europe, the British Isles (including Ireland) and Scandinavia. In these regions they were ruled over by Edomites acting on Assyrian behalf. The Ten Tribes were to be exiled both overland and overseas. Those taken overland went to Halah, Habor, the River Gozan, Hara, and the Cities of the Medes (1-Chronicles 5:26, 2-Kings 17:6). The Ten Tribes were in effect to be exiled to areas associated with Gomer son of Japhet and his sons, Ashkenaz, Togarmah, and Riphath (Genesis 10:3). We know this because areas listed by the Sages as those to which the Ten Tribes were sent are also listed as belonging to Gomer. The Book of Hosea (chapters one and two) expressly describes the Ten Tribes in exile as mixed offspring of Gomer. Areas the Lost

Ten Tribes were sent to overland such as Gozan, Mannae, and Urartu are otherwise associated with Edom. This is the region of Uz and Edom in Lamentations 4:21. We thus find Edomite involvement with the Ten Tribes through both their maritime transportation to the west and their re-settlements in lands to the north. Archaeological evidence and historical sources show the exiled Israelites sent overland (to Gozan, etc.) combining with the Cimmerians and Scythians who were identified as Gomer.



These were they who had been EXILED OVERLAND. They eventually moved westward and later joined up with those who had been taken overseas. Later Gomer and his offspring were to be associated with regions in Europe. Ashkenaz for instance in Jewish writings is another name for Germany. We find Edomites in these areas as well. In both cases Edomites were present both as ruling elites in the same and neighboring areas and as whole polities that interacted with both Israeli and Gomer.

The scenario above is a reconstruction based on Biblical, archaeological, mythological, and other sources. It is a reliable hypothesis and may be well defended in accordance to the evidence. Nevertheless it behooves us to firstly establish the reality of an Israelite or at least Middle Eastern presence in the west at the time in question. After that, other matters such as how they got to be where they were may be considered.

### **BRITAIN AND THE CIMMERIANS**

An examination of those facts known to us concerning the ancient history of the British Isles reveals a succession of migratory waves whose descendants presumably came to form the overwhelming mass of the population. All groups of numerical and qualitative importance arrived after the Lost Ten Tribes had been exiled and had entered Europe. Archaeological remains enable the tracing of the various peoples in Britain either directly back to the Middle East or alternatively to Cimmerian related entities in Europe. These in turn are traceable to the Middle East and Ancient Israel. The Cimmerians and Scythians were Gomer of the Bible and it was with this group that the Ten Tribes were to be associated. The results of this examination connecting Israel with the British of Old are confirmed when compared with Biblical and Jewish sources, Toponymy (etymology of place names), Mythology, and other evidence.

The following facts prove the connection between the early inhabitants of Britain and the ancient Middle East and also link them to the Cimmerians:

The Cimmerians moved westward and had established Halstatt Civilization on the Continent somewhere in the period 700-600 BCE. After (and maybe well after) ca.700 BCE Bronze Age Britain was introduced to the more intensive usage of iron. A spread of massive hill forts in southern Britain went along with larger political units and the dominion of a military aristocracy<sup>1</sup>. The more extensive employment of iron, hill forts, and military rule on the continent are associated with Cimmerian Celtic Civilization. The hypothesis that Britain was invaded by successive waves of related conquerors of Israelite-origin and often Cimmerian- affiliation accords well with those facts known to us.

The Orphic Argonaut (v.1120, ed. Abel) describes the passage of the Argos from the Euxine (Black Sea) to the Western Ocean and places the Cimmerians far away in the north, on the way to the Iernian (i.e. to the British) Islands. This source is dated to the 500s BCE and is believed to be based on an older tradition<sup>2</sup>. Homer mentions a city of the Cimmerians in Britain.

At least 151 small rings, with cores of copper, and once used as money have been uncovered in Scotland. Similar finds have been found in England and Ireland. They date from around 700 BCE (or after) and the only known parallels outside of the British Isles were found in Egypt<sup>3</sup>.

In the Pict area of northern Scotland as well as in the south "vitrified" forts were quite numerous and were actually stone enclosures which had been reinforced by timber. When the timber was set alight part of the stone due to the heat was turned into a type of glass. These edifices go back to 400s BCE up to ca. 400 CE. This type of fort originated in the Near East and Aegean, in early Crete, Troy, and Anatolia<sup>4</sup>. They have also

been found in Cavan (Ireland), with earlier examples in Gaul, and the former Celtic areas of Germany. Most however were in Scotland. They may describe a line of migration to Scotland. By the 500s BCE, if not well before, scattered groups bearing "Celtic" Halstatt culture had entered Britain and after about a hundred years had developed into a significant settlement<sup>5</sup>. In the 400s BCE there was an increase in population in the British southern Lowlands with improved tillage, sheep farming, and more diversified crops<sup>6</sup>. These new settlers had outliers to the northwest. In the 300s and 200s BCE fresh invaders introduced Celtic Continental "La Tene" culture into the south<sup>7</sup>. Additional invaders (bearers of other branches of the La Tene culture) came later and these included the Belgae. In Britain La Tene<sup>E1</sup> reached its latest and fullest expression. La Tene culture was also very influential in the development of later Irish art.

The Celts in the British Isles are divided (sometimes arbitrarily) into the Brythonics and Goidels. These divisions are determined by linguistic factors. Roughly speaking the Welsh and Celts of Lowland Scotland and assumedly most of the Old British were Brythonic while the Highland Scottish and Irish were Goidelic. One writer associates La Tene civilisation with the Brythonic Celts and so overlooks the strong influence (which he himself mentions) of this culture in "Goidelic" Ireland<sup>8</sup>. La Tene is said to have been especially noticeable in Uladah (Ulster). Sir John Rhys identified the Goidels with the Ligurians<sup>9, E2</sup>. Eustathius (170 CE) quoted the Perigesis of Dionysus (ca.30 BCE) as terming the city of Cutaia, in the Caucasus Mountains, a LIGURIAN city<sup>10</sup>. The said city, Cutaia (Cutacesium), was in the Colchis of Iberia in the Caucasus. This was an area to which Israelites had been exiled. England in early Scottish reports and in Welsh tradition is called Loegria which implies "Ligurian". The Loegrians are described (in the Welsh Triads) as a branch of the Cymry who came to Britain with Hu Gadarn from Defrobane

(=Daphne) opposite Byzantium. Byzantium was also known as Constantinople and after that as Istanbul. It is on the Bosphorus where the Asian section of Turkey (Anatolia) joins to Europe. An Irish myth says that the brothers Ligys, Alebion, and Bergios (also called Dercynus) populated the British Isles. Ligys (parallels the "Ligurians") received the territory later known as England and as Logria to the Welsh, Alebion (Albion) received Scotland, and Bergios got Ireland<sup>11</sup>. Marseilles in southern Gaul though founded by the Greeks was at one stage considered to be a Ligurian city. Avienus quoting from a source which may date back to 300 BCE says that the Ligurians were in Brigantia of Spain meaning the Galatian region (whence came the Goedels of Ireland) in the northwest and that Ligurians had formerly been on the Frisian coast of north Holland. Robert Graves, the Reverend Edward Davies and others see this particular branch of the Celts as having originated in North Africa or the Mediterranean region<sup>12</sup>. The Ambrones who apparently emerged from the area of Scandinavia were considered a Ligurian people. They were partners to the Cimbri and Teutoni in Europe, and had been allied in the 350s BCE (under the name "Ambri") with the Sigambri in Bactria (east of the Caspian Sea in what was southern "U.S.S.R."). They are later identified<sup>13</sup> with the Ombrones in central Europe confederates of the Goths and Thinoi who were probably a branch of the Jutes and later moved westward. [*The Jutes with the Angles and Saxons were destined to play a leading role in the invasion of England though Goths and other associated peoples also participated*].

The quoted legends above linked Ligys (or the Ligurians) with Alebion or Albion. According to Dutch Frisian legends Albion had fled from Assyria to Britain and from there had been expelled by Brutus from Troy and so moved to Frisia on the Dutch coast<sup>14</sup>. Jean Francoise Le Petit (1601) also related the tradition that a certain "Brutus" had expelled "giants" from

Britain. These "giants" were described as refugees from Assyria who from Britain went to Holland and there intermixed with the Saxons who later invaded Britain. The related legends speaking of refugees from Assyria amongst the early Celts in Britain apparently were influenced by British sources since lost to us. Geoffrey of Monmouth related that "Brutus" found a large number of "giants" in Cornwall which is known as having had early Phoenician or Phoenician-Israelite contacts. The term "Albion" is cognate with that of Lebanon in northern Israel including or bordering on the Israelite territories of Asher, Dan, and Naphtali. "Albion" in Roman accounts was considered a son of Neptune also known as Poseidon. The name "Neptune" has been associated with that of Naphtali<sup>15</sup> and "Poseidon" with the "Sons of Dan". These indications from Mythological sources taken all together are consistent with the theme that Israelite Tribes who really were refugees from Assyria (i.e. from or due to Assyrian exile) had migrated to Britain and Northwest Europe already in the Celtic era. It would perhaps be possible to dismiss these legends and extrapolations as interesting curiosities were it not for the fact that they are in accordance with evidence from other fields. Proofs from archaeology and related disciplines confirm the Mythological material as well as serving to complement and explain it. In the first century BCE, the Belgae came to south-east Britain. The Trinovantes, and Catuvellauni were Belgae tribes as were the Atrebates<sup>16</sup>. The Atrebates and Catevellauni were to be found on both sides of the English Channel. Peoples (of largely Celtic culture) pushing forward from Germany were responsible for mainly Belgae groups from north Gaul and Germany passing over into Britain and settling especially in the south<sup>17</sup>.

## End Notes to Chapter 1

### E1. La Tene Culture and the Celts

The term Celt encompasses more than La Tene Culture!

Some authorities consider the only true "Celts" to have been those who bore "La Tene" culture but in this present work we have endeavored to employ terms according to their most conventional usage.

## **E2. Ligurians and Iberians**

The Ligurians and the "Iberians" had populated parts of Western Europe before the Cimmerian descended Celts reached their areas. Some groups (such as the Ambrones) which later, for linguistic and other reasons, were identified (maybe mistakenly) with the so called Ligurians actually belonged to the Galatae. Just as the ethnic name "IBERI" (i.e. Hebrew) is of "Celtic" Galatian (Hebrew) origin more than anything else but was transferred inaccurately to some native and foreign stocks of Spain and elsewhere so too, the term "Ligurian" could also encompass branches of the Galatians.

## **References to Chapter 1:**

1. Kearney p.12.
2. J. B. Burn p.79ff.
3. J. J. Taylor p.64.
4. Piggott p.204.
5. Salway p.9.
6. Kearney p.14.
7. Salway p.9.
8. Wheeler p.204.
9. Hubert 1 p.237.
10. Rawlinson vol.vii, A.B. p.239; Knobel p.121.
11. Knobel p.120.
12. Davies.
13. Knobel p.121.
14. Wiersma
15. Slouschz
16. Kearney p.14 ff.
17. Salway p.11.



**"Let another man praise you, and not your own mouth;  
a stranger, and not your own lips" (Proverbs 27:2).**

## **Chapter 2**

### **Overview**

#### **An Emphasis on the Celts**

This work has much to say concerning all of the Lost Ten Tribes and their Israelite "Ancestry". The emphasis however is on that portion of the Israelite Nation that became identifiable with the earlier "Celtic" settlers of Britain, Ireland, Gaul, and the north. Concerning these peoples there exists an abundance of evidence in the form of legends, customs, and so on recalling their distant past and Hebrew origins.

Extraneous writings and notions of foreigners concerning these peoples are shown to complement overall findings. Celtic legends concerning their origin conform to archaeological findings, linguistics, and general history and show the western Celts to have been Israelites possessing a mixed Canaanite-Hebraic culture. Both before and after the Christian Era some of the Insular Celts kept parts of the Mosaic Law. The dietary prohibitions were adhered to until fairly recently in Scotland and at one stage probably throughout much of the western Celtic world.

Classical Pagan Mythology identified the Jews with the People of Kronos (Saturn) who were also equated with the Celts of Britain and the Galatae of Gaul. Thus, it was implied that the western Celts and the Jews were of one origin.

The religious practices of the Celtic Druids reveal an admixture of Middle Eastern and Hebraic tradition and since

the Lost Ten Tribes were exiled due to idolatry the Druids were running true to form. Frank McGaugh claimed that the Druids were actually only a small sub-section of a large organization which he calls "The Bardic System"<sup>E1</sup>. He finds parallels between the Bardic System and ancient Babylon both of which used the Zodiac and worshipped Baal. McGaugh states, "*These mysterious bardic organisers may also have spent some time in Egypt, or have had contact with the Egyptians, as many Gaelic words and Egyptian words are similar in sound and meaning*"<sup>E2</sup>. The Israelites had sojourned in Egypt for four hundred years and been subjected by the Egyptians before entering the land of Canaan. Later, the northern kingdom of Israel prior to the Assyrian Exile had become permeated with Egyptian culture. Ivory and other decorations produced in Israelite Samaria frequently depict Egyptian motifs. The Egyptians had had connections with both India and early Europe. Between Egypt and India there were ethnic links, cultural exchanges, and religious influences. Students of early Irish Mythology sometimes claim to see parallels with that of India. These may be due to influences upon the Celts from Europe or the phenomenon may actually be Egyptian in origin and not Indian. The western Celts used a form of writing known as the Ogham script which consisted of combinations of lines forming a type of code. McGaugh affirmed that the Ogham code also employed color combinations and that these are found in the Tartan designs of intertwining colored stripes. He traces the Ogham script to the Middle East and claims that it can be seen in some Arab designs. McGaugh considers the earliest Scottish and Irish "Keltic" peoples of the British Isles to have been "*pagan worshipping coastal peoples*" who "*were pushed out of the Near East*". Other authorities say the same thing based on linguistic factors. Like it or not this description fits the Israelites before their exile.

Many names of peoples and places in Celtic Britain and Gaul are Israelite and parallel those found in Scripture. A

certain pagan Celtic "Hyperborean" religious cult, associated with Apollo and the eating of mice, anciently practiced in the British Isles is that which the Prophet Isaiah (ch.66) condemned the Israelites in exile for adhering to. Historically, the Lost Ten Tribes were taken en-masse to areas from which emerged the Cimmerians and Scythians and from them came settlers of western Europe. The very names of the Cimmerians and Scythians may be derived from appellations of Israelites: The Assyrians called the northern Israelites "Bet-Humri" (i.e. in Assyrian, "The House of Omri" in remembrance of Omri who was a King of Israel, 1-Kings ch.16, and after whom the Assyrians named all of the Northern Ten Israelites Tribes. The term "Humri" for Omri was pronounced by the Assyrians similarly to "Gumri" which was a name given to the Cimmerians. The King of the Cimmerians was also referred to as the "King of the Amurru" which may have meant "King of the Israelites". The Land of Israel was known as the Land of Amorites and was an alternate appellation for Land of Canaan. The Cimmerians (who were known as "Gumri" and "Gamir") are also identified with "Gomer" -the name of an ethnic group descended from Japheth son of Noah (Genesis 10). "Gomer" was also the name of a symbolic woman whose children according to the Prophet Hosea represented the exiled dispossessed lost northern Tribes of Israel who intermixed with others and lost their identity (Hosea ch.1). Places identified by archaeological finds or by Talmudic tradition as those of "Gomer" son of Japhet are too those identified by these same sources as those to which the Lost Ten Tribes were exiled. The historical indications are that the Lost Ten Tribes in exile (i.e. the children of "Gomer") joined or confederated with other peoples (of whom the Cimmerians were one) who were regarded as descended from "Gomer" son of Japhet. The Scythians emerged from the Cimmerian ranks. Both Cimmerians and Scythians as well as the related "Guti" or Goths possessed demonstrable Israelite characteristics such as

Tribal and Clan arrangements named and ordered in the same way as they had been amongst the Israelites prior to exile. Even if they were not all necessarily of Hebrew origin at least there is enough evidence that the Israelites had amalgamated with them and this is consistent with the Biblical usage of the name "Gomer" in the Book of Hosea.

The Scythians separated out from the Cimmerians. They were called "Iskuza" and "Saka" by the Assyrians. These terms may be considered synonymous with the Hebrew name "Isaac" by which name the northern Ten Tribes are called in the Bible (Amos 7:9, 16)<sup>E3</sup>. The Cimmerians moved westward as did part of the Scythians. They merged with peoples of Celtic civilization. Later the rest of the Scythians and Gutii also came west entering Scandinavia and the north and becoming identified with part of the Germanic-language peoples such as the Anglo-Saxons. Conventional histories state that the area of Central and Western Europe was first dominated by "Celts" after whom came Angles, Saxons, Franks, and other "Barbarians", and after them emerged the "Vikings" of Scandinavia from whom the Normans descend. All of the said peoples are believed to have been essentially Israelite in origin.

It has been claimed that a very large proportion of people in the British Isles, France, Belgium, and even Switzerland are actually of physical "Celtic" derivation even though they usually assume otherwise and culturally are far from it. "Celtic" elements are also present in Holland and Scandinavia. Many authorities on early European and Celtic civilizations (e.g. N. Chadwick, S. Piggot, T.G.E. Powell) agree that Celtic civilization in its correct historical sense was initiated by the Cimmerians or their kin who came from the east. The Cimmerians were at least partly Hebraic, as explained above.

That the Scythians (who were related to the Cimmerians) came westward later and gave rise to the Angles, Saxons,

Franks, and other Barbarian nations is nowadays less readily admitted. Nevertheless, such a movement was once generally acknowledged and there still are those who trace the migrating peoples back to Scythia and others who (without themselves expressly drawing the obvious conclusion) point to evidence indicating the said direction. New research indicates that at least some of their Scythian peoples regarded Joseph as their ancestral deity<sup>E4</sup>.

In addition, more proofs (from Scriptural, Talmudical, Historical, Archaeological, and other sources) are now being made available linking Cimmerians, Scythians, and Goths with the Lost Ten Tribes of Israel and with each other and tracing their migratory paths from the east to western Europe whence they populated North America, Australasia, and South Africa. Some of these newly-discussed sources of evidence are quite conclusive in their own right.

On the initial historical level according to our own researches it has been noted that there was both a land and a maritime exile:

1. **On land** the Assyrians took the exiled Israelites northwards and from them (or from combinations of others with them) emerged the Cimmerians, Scythians, Goths, and Nephtalites. From the Cimmerians and Scythians came the Celts. From the Scythians, Goths, and company came the Angles, Saxons, Frisians, Franks, Swiss, and Scandinavians and related peoples as well as the Khazars.

2. **By Sea** the Assyrians used Phoenician and Philistine proxies to transport exiled Hebrews by ship and re-settle many of the Israelites in the west including (at first) in Spain. The Philistines are recognizable in the terms of archaeology as Minoans and Mycenaean Greeks. From Spain the Israelites were to receive Celtic culture, re-unite with other "Celtic" Israelites coming overland and thence migrate to the British

Isles and to Gaul. These movements are demonstrable from archaeology and other disciplines.

The present installment of this work concentrates on proving the overall Israelite Identity of the Celtic peoples mainly through the study of Mythology, Namesakes, Religion, and Custom. Archaeological proofs are also adduced from time to time for the sake of perspective and balance. The legends of the Irish concerning their origins reveal facts pertinent to all the Celtic peoples. Less emphasis will be placed on proving the pathways of migration though this in itself

## MYTHOLOGY

This book devotes some attention to the Bible, to Biblical Commentary, to Midrashim, to mythology and legend, to linguistics, and to the writings of Classical historians. Our explanations show the applicability of these sources to our theme. They prove the Lost Israelite identity of Cimmerian descended and Cimmerian related peoples today. It should be noted that these are all disparate sources yet there is a surprising degree of agreement between them. It follows that evidence from one field not only serves to affirm proofs derived from other parallel disciplines elsewhere but also to clarify and elaborate. The high degree of correspondence between known fact and legend connecting the Cimmerians and Celts with the Lost Ten Tribes allows us to take mythology into more serious consideration than would otherwise be considered advisable.

Mythology is sometimes pure fantasy emerging from the collective subconscious. At other times it is allegorized accounting of actual events; Either way a people's mythology tells us something about themselves. Mythological accounts often correspond with those facts known or indicated to us from other directions. In such cases Mythology by itself may justifiably be treated as a confirmatory factor.

## End Notes to Chapter 2:

### E1. McGaugh and the Ogham System

McGaugh goes into some detail describing this system. He bases himself on Celtic texts and some linguistic and archaeological indications. Those who study Rabbinical Commentaries in depth concerning such matters as the building of the Tabernacle and so on will find many parallels between the "Bardics" and the ancient Israelites concerning the division of society and labor and symbolism.

### E2. Egyptian Words in Celtic?

A list of words and names in Egyptian paralleling those of Celtic Britain is found in "A Book Of The Beginnings" by Gerald Massey (1881, 1995 USA) extracts from which were sent me by Billy Alvey of California.

### E3. The Name Isaac applied to the Ten Tribes

**"And the high places of Isaac shall be desolate, and the sanctuaries of Israel laid waste : and I will rise against the house of Jeroboam with the sword" (Amos 7:9).**

**"Now therefore hear you the word of the LORD : You say, Prophecy not against Israel, and drop not your word against the house of Isaac" (Amos 7:16).**

In Hebrew the name Isaac is usually spelt with a Tsedeh, i.e. "Yi-Ts-Ch-ak" but in four places (including the two verses quoted above from Amos) a Sin replaces the Tsedeh, giving "Yi-S-Ch-ak",

-see Jeremiah 33;26, Psalms 105;9, Amos 7;9, and Amos 7;16. This change makes the explanation of terms for the Scyths, "Iskuza", "Saka", and "Shaka", as equivalent with Isaac more readily under-standable.

#### **E4. Irma Haynman: Joseph as an Ancestral Figure Amongst the Scythians!**

"The Syncretic Creed of Hellenized Jews From Tanais (Northern Black Sea Region)", 1994, by Irma Haynman. A Scythian king in the Don River - Black Sea shore area took the cultic name "Aspourgos". This king belonged to the Royal Scythian-Arsacides family from the Tanais (Don) River region, other branches ruled over Parthia, Armenia, and Kushana (Nephtalites) east of the Caspian. "Aspourgos" was a cult-name. This cult had Israelite-Canaanite origins (Haynman p.58). Aspourgos was later identified with the sun god but followers of his cult originally probably had Hebraic Monotheistic beliefs (Haynman p.54). Haynman admits (p. 57) that the name Aspourgos derives from that of Joseph or from the same Semitic-linguistic source. At all events the figure of "Aspourgos" was identifiable by his followers with the Patriarch Joseph (Haynman p.58). The ancestor of the Scythians, "Targitaus" mentioned by Herodotus will be shown in a future work by Yair Davidiy to be derived from both the figures of Joseph and Moses and to further prove an ancestral linkage between Israel-the Scythians-and Northwest Europeans.



**"He that tills his land shall have plenty of bread..."  
(Proverbs 27:19).**

## **Chapter 3**

### **THE PICTS**

#### **Wars Against Rome**

Historically Scotland was populated from the earliest of times. The inhabitants managed to remain free of Roman domination. Different tribes appeared amongst whom the Caledonians and Maeatae eventually became dominant in the north. These came to be known as the Picts though originally the term "Pict" may have been applied to another people who merged with them. After that the Scottii (also known as Gaeli and in Ireland as Hiberi, Goedels, Milesians) arrived from Northern Ireland and settled mainly in the west in the region of Dal Riada. There were "Britons" of Celtic Culture similar to the Welsh in the south who merged with Vandals and Angles to become the Lowlanders. Other settlers of Scotland included Norwegians, Frisians, Anglo-Saxons, Normans, and many Irish.

The Romans had conquered much of Britain quite easily since the different tribes were divided amongst themselves. They did not conquer Scotland. In Scotland the people were united under the Caledonians who were a branch of the Picts. The Picts were formidable warriors. They kept the Romans at bay and in fear of them. Hadrian (117-138 CE) erected a wall across Scotland to keep the Caledonians out. Antoninus Pius (138-161 CE) set up another wall further to the north. An attempt by Severus (192-211 CE) was made to conquer all of Scotland. The Romans were unsuccessful and withdrew to the border set by Hadrian. The Romans kept ca. 10% of the military manpower permanently stationed along the Wall of

Hadrian as a defense against Pict incursions. The Picts also had had their own navy. The Romans had feared Pict attacks from the sea as well as their raids across the border. There were two Pict kingdoms in Scotland, one in the north and the other in the south. The Picts were related to the Cruithni who had dwelt in Northern Ireland (Ulster), before the Milesians arrived, and in Munster in the southwest of Eire. A branch of the Picts were known as Attacotti. These appear to have arrived later and to have been otherwise known as the Agathyrsi.

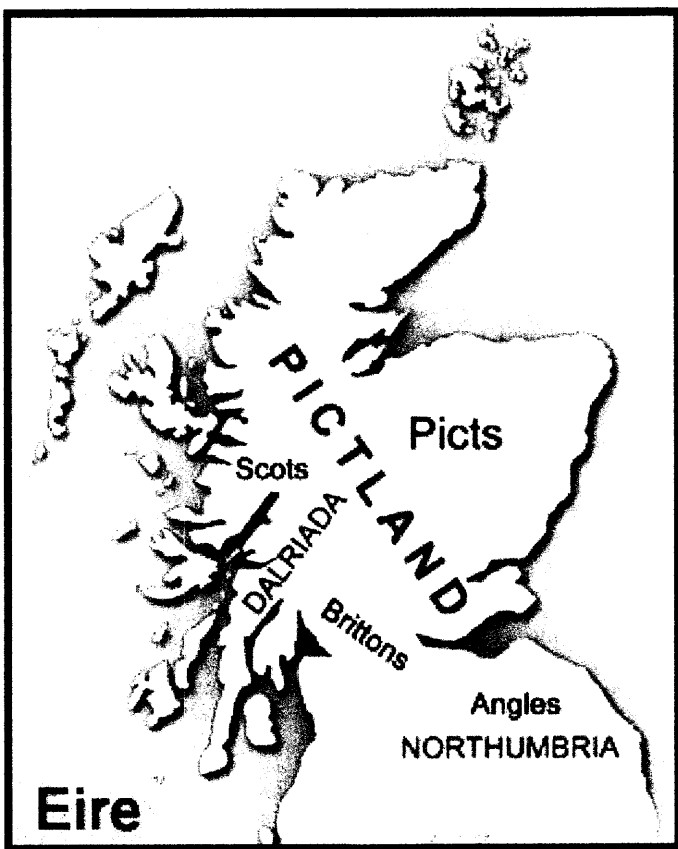
The name "PICTI" is first found in Eumenius ca.296 CE but Sidonius Apollinaris assigned them an earlier time to around that of Julius Caesar. Raids led by the Picts against the British lead to the latter hiring mercenaries from Jutland in Denmark which in turn brought on the Anglo-Saxon invasions. Following the Anglo-Saxon and related invasions to the south, the Picts defeated the Angles of Northumbria in Northern England. Later they forged an alliance with the Angles and with the Saxons. The Picts also beat the Vikings from Scandinavia. Eventually they were defeated by their neighbors, the Gaels, and the two peoples united.

## THE AGATHYRSI

The AGATHYRSI came to Scotland from Scythia at an unknown (but possibly late) date. The Agathyrsi in Roman times were considered to have crossed the sea to become forefathers of the PICTS<sup>1</sup> though what proportion they actually composed of the people known to history as PICTS is uncertain. The term Pict in our time is applied to all the non-Gaelic inhabitants of Northern Scotland from Roman Times and before them. This definition may not really be historically correct but it is the one we shall use. The Agathyrsi settled amongst the Picts and became identified with them.

Consider the definition found in Lempriere's Classical Dictionary (1788):

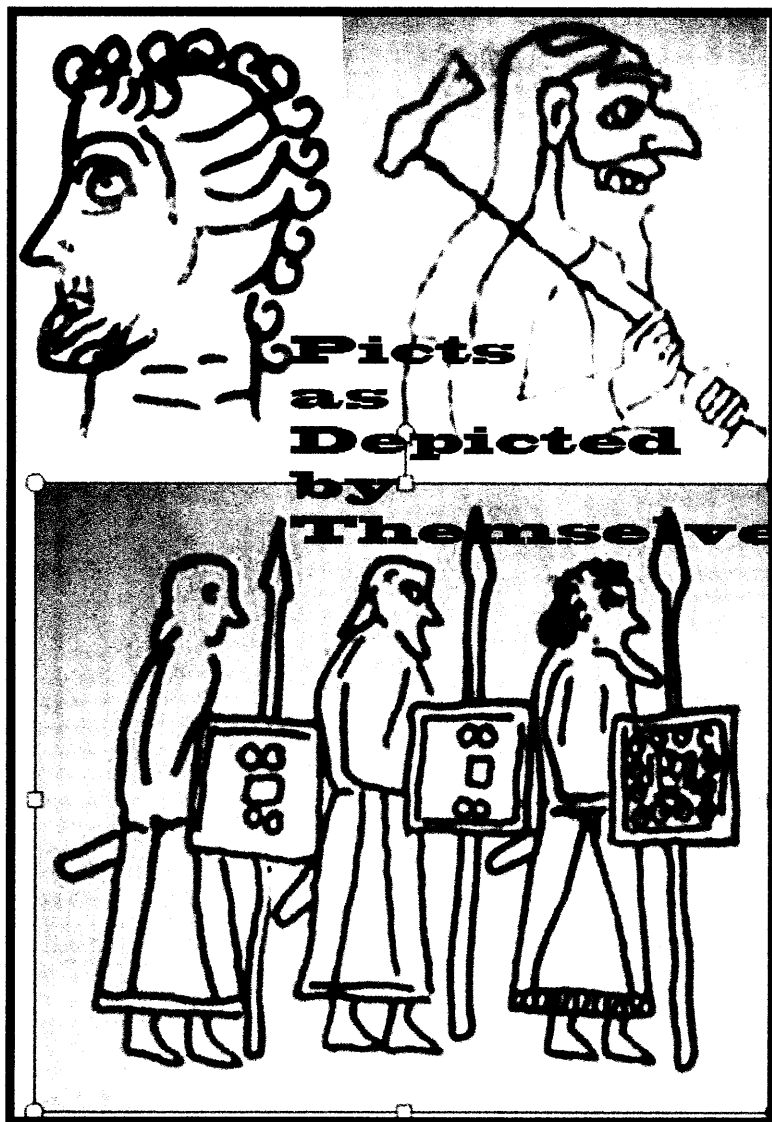
**PICTAE or PICTI**, a people of Scythia, called also Agathyrsae. They received this name from their painting their bodies different colors, to appear more terrible in the eyes of their enemies. A colony of these, according to Servius, Virgil's commentator, emigrated to the northern parts of Britain, where they still preserved their name and savage manners, but they are mentioned only by later writers. *Marcell.* 27. c. 18 - *Claudian de Hon. Cons.* v. 54 - *Plin.* 4 c. 12 - *Herodot* 4. C. 10 - *Servius in Aen* 4. v. 146 - *Mela*, 2, c. 1.



The Agathyrsi at various stages had been reported of in different places:

\*Herodotus reported the Agathyrsi in Thrace and later Irish-Scottish tradition (referring to the Picts as “Cruithnigh”) said that,

*"the Cruithnigh came from Thrace. They were the children of Gleoin Mac Ercol, that is, of Gelonus, son of Hercules, and were called Agathyrsi"<sup>2</sup>.*



\*As being in the Pontus (i.e. in northeast Turkey) on the Black Sea shore just west of the Caucasus Mountains;

\*In the north on the Baltic Sea shore according to Ptolemy:

\*and, under the name of Akatziri, in the north, to the south of Estonia near the Baltic Seashore.

\* Somewhere in North Germany close to Denmark<sup>E1</sup>.

\* The Agathyrsi are to be identified as an early branch of the Khazars. The Khazars had outposts and colonies in Sweden. In the 500s CE all of Scandinavia was invaded by various tribes who may have been confederated with the Huns. The Khazars (Agathyrsi) may have been associated with this. Another name for the Agathyrsi appears to have been Attacotti and later Chronicles record both Picts and Attocatti as being in Scandinavia. Those Khazars who remained in Scythia (or at least a portion of them) eventually became Jewish.<sup>E2</sup>

The different locations ascribed to the Agathyrsi may in fact reflect a process of migration moving from the Black Sea to the north and west and eventually reaching the Baltic and North Sea regions whence they crossed the sea to Scotland. The Picts were said, in several accounts, to have sailed first to Ireland, then to Scotland.

The Agathyrsi (Akatziri) were to form the nucleus of the Khazar people. The Khazars converted to Judaism and at one stage became a world power. Their center was in southern Russia, i.e. in Scythia. Ethnically the Khazars were related to the Anglo-Saxons and Scandinavians. Saksin the Khazar capital was known as "The Saxon City"<sup>3</sup>. The Agathyrsi have been linked to the Goths<sup>4</sup>. Caucasian "*Subarian traditions maintain that the Agathyrarians originated in Assur*"<sup>5</sup> i.e. there exists a tradition that the Agathyrarians came from Assyria: This is consistent with their having been Israelites who were exiled to Assyria and re-settled by the Assyrians on the fringes of their Empire. Herodotus relates the notion that the Agathyrarians, Scythians, and Gelonians were brothers sons of Hercules and a serpent woman.

## Physical Appearance of the Picts

The Roman Governor Agricola fought the Picts at Mons Grampius. The Picts (Caledonians) who fought Agricola were described as tall and fair headed.

The ruddy hair and large limbs of the Caledonians point out a German derivation (Tacitus, Agricola, 11:45).

Other descriptions of the Picts describe them as sleight, short of stature, and darkish. This type does exist in Scotland and is associated with the earlier non-Gaelic inhabitants who (in modern times) are often given the generic name of "Picts". In fact it used to be believed that the term "Pixie" meaning a small fairy-like being derives from the term "Pict". The poet and novelist Rudyard Kipling (1865-1936) wrote a popular series of historical novels for children in which the elf-like hero was named "Puck of Pook's Hill". This too was a play on the name Pict.

Pliny (9;12;82) called the Agathyrsians a dark haired people and in West Scotland (and in Ireland) there is a dark-haired, often blue-eyed type considered the tallest breed in Europe if not in the world<sup>6</sup>. Similar specimens are found in the Caucasus and among Sephardic Jews. The Khazars of whom the Agathyrsians formed a nucleus are described by Arab authors as consisting of three types: 1. A dark haired, dark-complexioned one "*like Hindus*"; 2. A dark haired, and light pale-skinned one, and 3. A red haired, blue-eyed, large limbed, wild countenanced, heavy moving one<sup>7</sup>. All three of these complexions (with some modification due to climate and intermarriages) are to be found in Scotland. D.A. Mackenzie reported typical high cheekbones and super-imposed "Armenoid" features amongst both High- and Lowlanders in Scotland<sup>8</sup>, something which may somehow be connected with the Caucasus region. On the whole the inhabitants of Scotland were described as being taller, fairer, and "heftier" than the

Irish, Welsh, and Bretons. D.A. Mackenzie has discussed this at length bringing anecdotal proofs from history to confirm it.

## The Gothic Link

Classical German sources linked the Agathyrsi with the Guths (Goths) and with early Germanic Tribes<sup>9</sup>. The *Bavarian Chronicle* lists thirty-nine mythical early kings of Germany. The names in this list often represent ethnic groups that had been in the area. The first entry is: 1. Tuitsch followed by 2. Mannus [Manasseh], then the seventh entry gives us,

# 7. Gampar his daughter gave birth to Tuscus, Schyth, Argatyrsas, Peucinger, and Guths.

We find here the names Schyth Tuscus, Schyth, Argatyrsas, Peucinger, and Guths. Tuscus is an ethnic name common in old histories and legends. Tuscus stands for the Teutons who were actually a Scandinavian race that merged with the Angles even though the term "Teuton" nowadays has become a nickname for German. Schyth represents the Scythians, Argatyrsas the Agathyrsi, Peucinger an ethnic group connected to the Goths, and Guths represents the Goths themselves.

The "Agatyrsas" in list above represent the Agathyrsi. We should remember that genealogical records such as these often encompass historical information. Names listed as belonging to the same family can reflect genuine ethnic or political connections in the past. We should also note that the Germans of early days were not exactly the same as those of later times. Even at a late stage the people who left Germany for North America and elsewhere in the late 1700s and 1800s were of different origins from those who stayed behind.

Another consideration is that those of the Picts who came from Scythia and were descended from the Agathyrsi are often confused (in Encyclopedia articles, etc.) with indigenous peoples in Scotland with whom they may have amalgamated

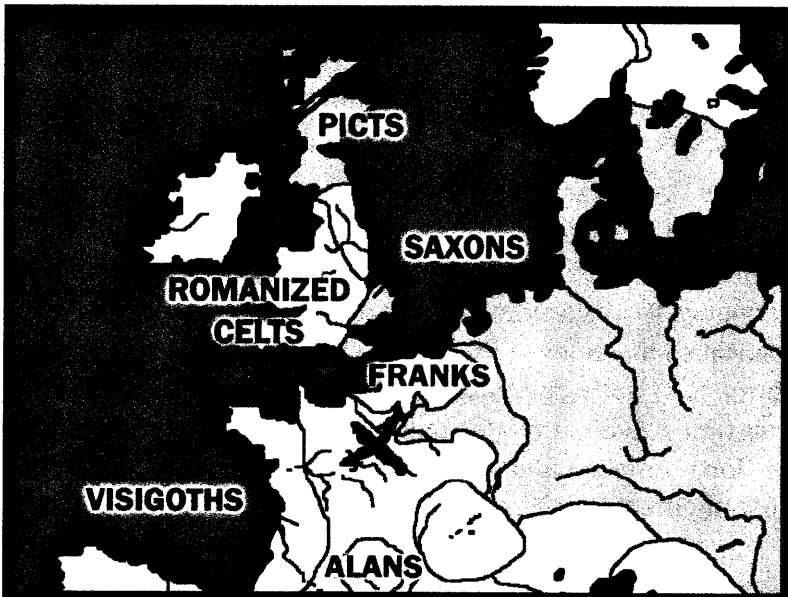
and to whom the name "Pict" may have been also applied at some stage or other.

### **The Eastern Origins of the Art-Style of the Picts**

The Picts are archaeologically distinguished by their way of drawing animals and by certain symbols they employed: The Picts artistic style confirms their eastern origins and concerning this style it has been remarked that:

"The animals which include fish, birds, bulls, boars, and deer are executed with vigour and economy in a style common to the northern barbarians from Scotland to the borders of China"<sup>10</sup>.

In other words, the Picts used the Scythian art style. This style continued to be employed by the "barbarians" (such as Angles, Saxons, and Franks) who emerged from Scythia as well as by the Picts who had migrated from the same regions.





The fundamental elements of this style and its means of execution may be traced back to the area of ancient Israel. The Pict symbols included a mirror and comb and the sun appearing overhead of a sailing ship<sup>11</sup>. Similar symbols have been reported from Scandinavia and are known from studies of ancient Egypt. The Picts also used an elephant symbol<sup>12</sup> and a serpent-like figure<sup>13</sup>. Examples of Pictish art are found on more than a hundred monuments scattered all over the north of Scotland though especially concentrated in the Classical Pict area of the northeast. It is the accepted authoritative opinion that Pictish art reveals similarities to that of ancient Assyria and Persia!<sup>14</sup>.

Both most of what is now known as Assyrian art as well as much of the Persian was actually directly produced by Israelite and Phoenician craftsmen and is a development of the "Syrian" area. This was the same style later to be found on Pict monuments and was independently paralleled in Ireland.

"Although most of the 'Oriental themes' are found also in Ireland, the art of Pictavia is never Irish art"<sup>15</sup>

This signifies that the Celtic Irish independently developed their own style from the same original sources and therefore the implications (derived from Art concerning the Pict origins) are also applicable to them.

Concerning the Picts, Moubrey remarks,

"This blending of native and foreign styles on the same monument shows that we are not dealing here with pure imitation of foreign models"<sup>16</sup>.

According to Chadwick,

"...The affinities with Sassanian [i.e. Persian] and Assyrian art are evident in the Assyrian type of lion and lion hunt, the monkeys and gryphon, and the generous use of vegetation ..." <sup>17</sup>.

Concerning the Pict Artistic use of vegetation, it is further said that there may be found, "*examples of it on Assyrian and Persian bas reliefs*"<sup>18</sup>.

### **Picts in Scotland and Ulster**

Wainwright, "The Problem of the Picts", traced the Picts to Thrace or Illyria<sup>19</sup>. This is also consistent with their identification as Agathyrsi. According to D.A. MacKenzie the Picts were never very numerous and formed a military elite that ultimately came to dominate all of Scotland<sup>20</sup>. The Picts (says Whatmore) included the Caledones of northern Scotland and their capital was Camelon<sup>E3</sup>. They also had settlements in northern Hibernia (Ireland). Some early Scottish and Irish accounts say that the Picts came from Scythia, went to Ireland, married women of the Milesian Hiberi, and from Ireland came to Scotland. In Ireland,

"we find that the term Cruithne was also used by the Irish to describe a group of aboriginal people found in Ireland prior to the arrival of the Sons of Mile. In other words before the coming of the Gael. These Cruithne occupied a large part of Ulster, so much so that they were at one time the predominant power there. They also held territory in Munster, Meath and Leinster. It is also in Munster that the ogham inscription stones, similar to the Pictish ogham inscriptions of Scotland are to be found"<sup>22</sup>.

### **Picts and Descent from Isaac meaning the Lost Ten Tribes of Israel?**

The Picts claimed descent in common with the Scots from the Albani or Gentes Scitiae (People of Scythia), and this is consistent with descent from the Agathyrsi. Their founder was said to have been Cruidne (Cruithne) son of Cinge or Kinne<sup>23</sup>. At some stage the term Alba was applied to the areas of Pictland.

The Duan Albanac (ca. 1043 CE but probably much earlier) contains the following passage.

O, all ye learned of Alban,  
 Ye well-skilled host of yellow hair,  
 What was the first invasion? Is it known to you? Which  
 took the land of Alban?  
 Albanus possessed it; numerous his hosts. He was the  
 illustrious **son of Isacon**.  
 He and Briutus were brothers without deceit. From him  
 Alban of ships has its name. Briutus banished his active  
 brother  
 Across the stormy sea of Icht. Briutus possessed the noble  
 Alban  
 As far as the conspicuous promontory of Fothudain."

Here we have Alban referred to **son of Isacon**, i.e. Son of son of Isaac. Isaac was the son of Abraham and father of Israel.

### **Jeremiah 33:**

**23 And the word of the Lord came to Jeremiah, saying,  
 24 "Have you not observed what this people have  
 spoken, saying, 'The two families which the Lord chose,  
 He has rejected them'? Thus they despise My people,  
 no longer are they as a nation in their sight. 25 Thus  
 says the Lord, 'If My covenant for day and night stand  
 not, and the fixed patterns of heaven and earth I have  
 not established, 26 then I would reject the descendants  
 of Jacob and David My servant, not taking from his  
 descendants rulers over the descendants of Abraham,  
 Isaac and Jacob. But I will restore their fortunes and  
 will have mercy on them.'" (NASB).**

The Prophet Amos prophesied almost exclusively concerning the Lost Ten Tribes. He refers to them on two occasion as "Isaac" and as "House of Isaac".

**Amos 7:**

**9 and the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword....**

**16 Now therefore hear thou the word of the LORD:  
Thou sayest, Prophecy not against Israel, and drop not  
thy word against the House of Isaac...**

**The Scythian Connection**

Bede also said that the Picts came from Scythia. The Picts of Scotland have been connected with the Pictones (Pictavi, Poitiers) of western Gaul<sup>25</sup>. An early Latin version of Virgil placed "Pictes Gelones" in northern Scythia and the Gelones together with the Royal Scythians had been considered (says Herodotus) brother nations to the Agathyrsi. The Picts of Scotland used a type of horse harness known from the Don River region in southern Scythia<sup>26</sup>. In the Pict area of Scotland there was a river named the Don and another called the Gadie. These names (i.e. "Don" and "Gadie") are traceable to Scythia and to the Goths and to the Israelite Tribes of Dan and Gad.

The Picts spoke at least two languages. One of their tongues was a type of Brythonic Celtic (related to Welsh) which showed influence from Gaul<sup>27</sup>. The Picts also used another tongue whose origins are unknown and traces of which are few but it is considered by some not to have been "Indo-European"<sup>28</sup>. A portion of the Agathyrsi had been in Thrace and some aspects of the Scottish Pict decorative art are highly similar to those known from Byzantium in the east<sup>29</sup>: Byzantium adjoined Thrace. The Agathyrsi in Transylvania (Thrace) were renowned as metal forgers and for the excellence of their steel swords<sup>30</sup>.

## Picts as Allies and Kinfolk of the Angles and Saxons

In Scotland the Picts and Scots forced the Romans to build two long constantly patrolled walls stretching from sea to sea and also to keep 10 per cent of all the Empire's soldiers permanently in preparation in Britain largely against possible Pictish incursions. This implies that the Picts could be formidable opponents. The Gothic historian Jordanus said that the Akatziri (i.e. Agathyrsi) were a most brave nation. The Picts were allies of the Angles and Saxons in the invasion of Britain. The Picts may have even been considered a kindred race to the Saxons. Ammianus Marcellinus referring to the Picts of Scotland spoke of the "Pictos Saxonasque" (i.e. Saxon Picts) and (in the opinion of John Jamieson) he,

"seems to have viewed these as only different names given to contiguous and kindred nations"<sup>31</sup>.

i.e. Ammianus may have considered the Picts and Saxons to have been one people.

Lukman quoted from an edition of Geoffrey of Monmouth in which Picts were found together with Ambrones in Scandinavia. The Ambrones in the distant past had accompanied the Cimbrians (who settled in Scandinavia) in their march on and attempted attacking of Rome.

## End Notes to Chapter 3:

### E1. Agathyrsi in Scandinavia

Danish tradition says that Dan Millati (Dan the Magnificent) created the Kingdom of Denmark. He was followed by Frodo (Frode, Frotho) who fought with the Acatziri or Khazars. After Frodo reigned Halfdan.

Source: J.L. Rasmussen, 1824, quoted by Dunlop p.115 n.107

## **E2. The Khazars in Scandinavia**

For a more thorough discussion of this issue and an explanation of the sources see, “The Khazars. Tribe 13” by Yair Davidiy, Jerusalem, Israel, 5769.

## **E3. Other Names for the Picts**

The Picts were also known as Peohtas, Pyhtae, Pehita, Peihtas, Pechts, and Papae.

## **E4. Duan Albanac**

Duan Albanach

From Wikipedia, the free encyclopedia

The Duan Albanach (Song of the Scots) is a Middle Gaelic poem found with the Lebor Bretnach, a Gaelic version of the *Historia Brittonum* of Nennius, with extensive additional material (mostly concerning Scotland).

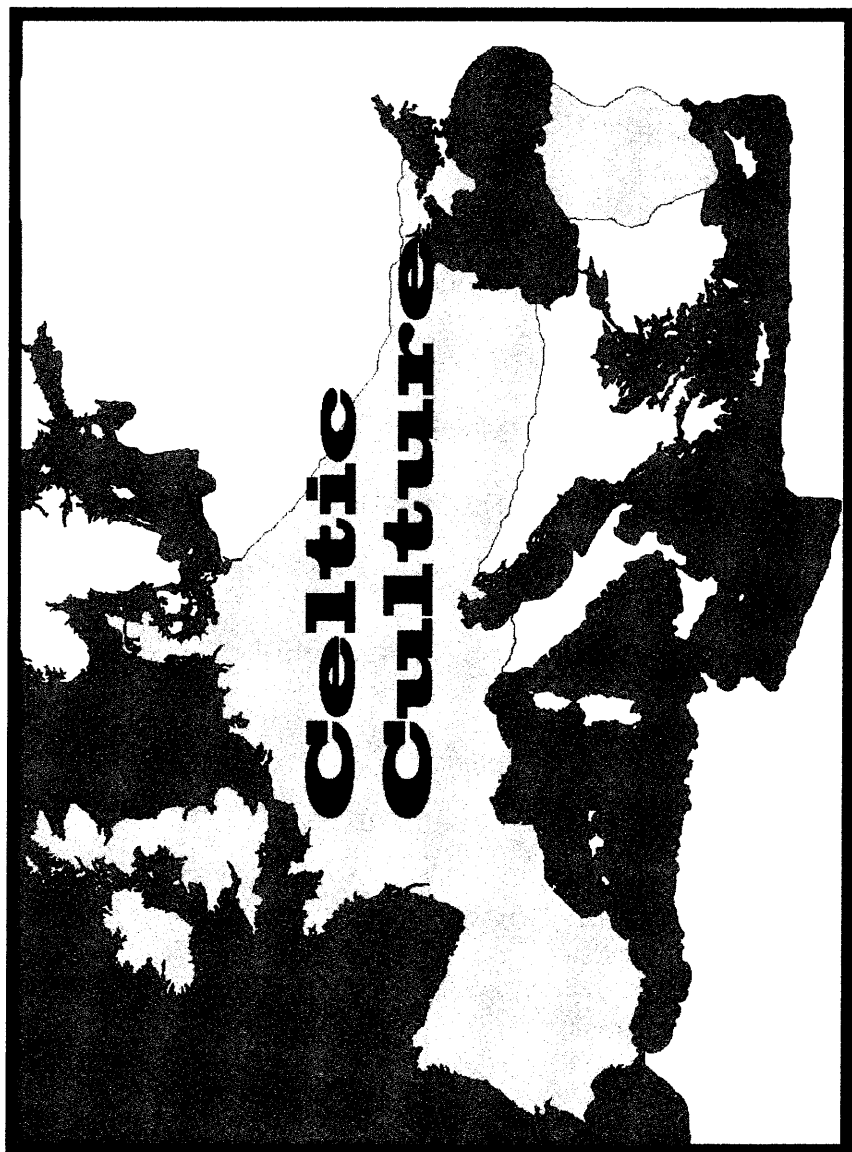
Written during the reign of Mael Colum III [1031-1093], it is found in a variety of Irish sources, and the usual version comes from the early 15th century Books of Lecan and Ui Maine. It follows on from the Duan Eireannach, which covers the earlier mythological history of the Gael...

The Duan recounts the kings of the Scots since the eponymous Albanus came to Alba.

## **References to Chapter 3:**

1. Servius on Aen.4 v. 146 quoted by Lempriere; J.A. Gales p.5 on Bede's E.H. quotes from Hector Boethius.
2. Skene p.175
3. Baschmakoff quotes from early Russian sources.
4. Abraham Polak, "Kuzaria" (Hebrew).
5. Craig White , 1992, ch.3 n.51 quotes from J. Pilkey 1981.
6. Ripley p.106, p.328.
7. Koestler, Dunlop.

8. Mackenzie p.17.
9. Craig White pp.42, 55, based on C.B. Avery 1972, and H.L. Hoeh 1969.
10. Alcock p.276.
11. Simpson p.96.
12. Simpson p.97.
13. Simpson, Plate 57.
14. Chadwick p.139, Mowbray p.431 ff.
15. Chadwick p.139.
16. Mowbray p.436.
17. Chadwick p.139.
18. Mowbray p.432: Mowbray illustrates his claims with photographic evidence.
19. F.T. Wainwright, "The Problem of the Picts", Edinburgh, 1955.
20. MacKenzie p.11.
21. Whatmore p.204.
22. Helen McSkimming, 1994, Dalriada Celtic Heritage Society.
23. Whatmore p.205.
24. Skene, ch.7, p.99-100.
25. Mackenzie p.37.
26. Simpson p.27.
27. Mackie p.16.
28. Mackie p.16, Renfrew quotes from Wainwright "The Problem of the Picts".
29. Mackenzie p.40, Mowbray p.438.
30. De Rougemont p.176.
31. Jamieson (1808) p.6





**"The wicked flee when no man pursues; but the righteous are bold as a lion" (Proverbs 28:1).**

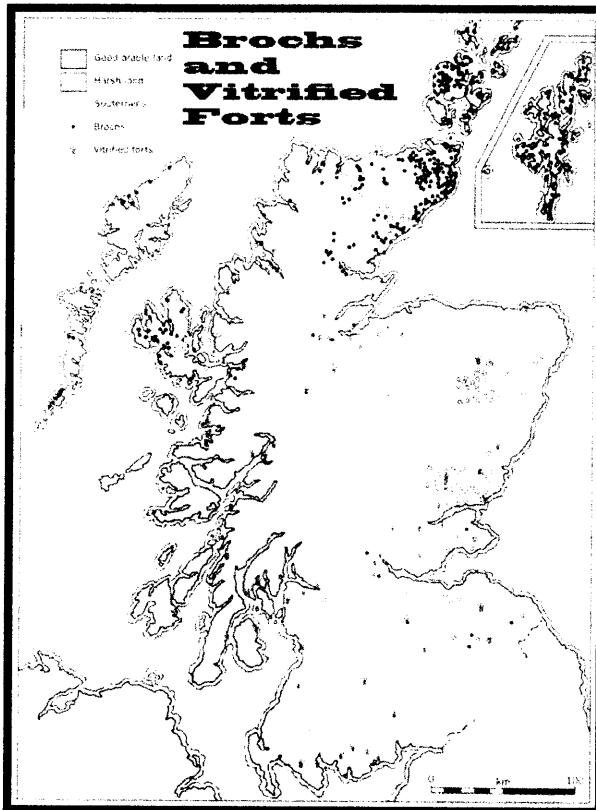
## **Chapter 4**

# **THE AGATHYRSI PICTS**

## **DESCENDANTS OF AY-(g)A-ZAR OF GILEAD OF MENASSEH!**

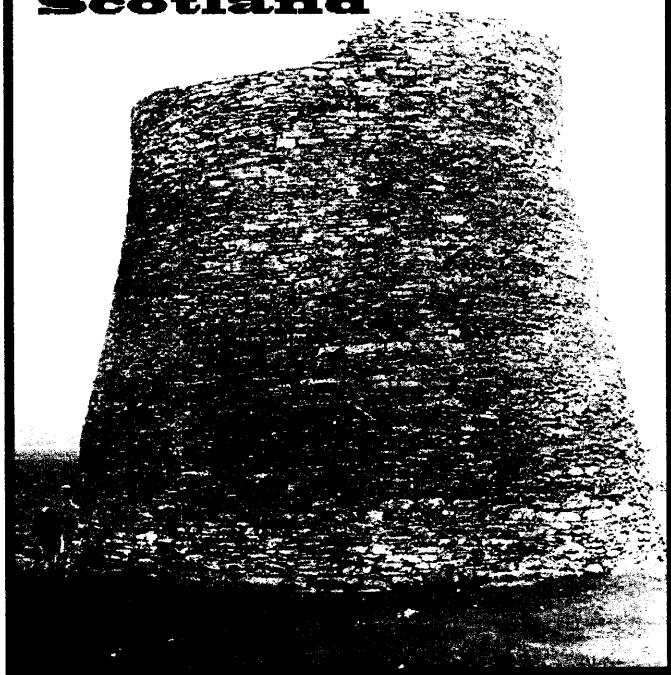
Most of the Picts and Scottish derived from Manasseh though a strong constituent from the Tribe of Asher was also present. Members of other tribes are also in the area and include Ephraim, Judah, and Benjamin, Naphtali, and Dan in differing proportions<sup>1</sup>. The Agathyrsi proper who came from Scythia derived from the Clan of "Jeezer" son of Gilead son of Manasseh (Numbers 26:30). The name transliterated as "Jeezer" in Hebrew was probably pronounceable as "Ay-(g)a-zar" and the Agathyrsi were also known as "Acatzari", Khazari, and Gazari. Those of the Agathyrsi (Acatzari) who remained in Scythia eventually formed the nucleus of the Khazar nation and a tradition exists (related by Eldad HaDani in ca.800 CE and by the Cochin Scroll) that the Khazars came from the Tribes of Simeon and Manasseh<sup>E1</sup>. Yair Davidiy (in "The Tribes") proved how in the Khazar areas a predominance of the ethnic names recorded by Ptolemy strongly link the Khazars to Simeon and Manasseh especially the latter. Amongst the pre-Christian Picts and Scottish existed a taboo on pig meat and on other unclean animals prohibited by the Mosaic Code. Later in Christian times the idea existed that "Jews" or a "Type of Jew" had settled in Scotland. Similarly the Khazars before their conversion had had some kind of notion that they were of Israelite descent and had had some exposure to Mosaic lore<sup>E2</sup>. The "Jeezer"

(i.e. "Ay-g-azar" of Gilead) origin of the Agathyrsi is resonates with the neighboring Caledonians (who were also considered Picts) being too descended from Gilead. The very name Caledonian is derived from Gilead. Elements (such as those of Gilead) connected with Manasseh dominated Scotland and the west of Britain and from these areas later came an overwhelming proportion of the early British settlers of North America in its formative period.

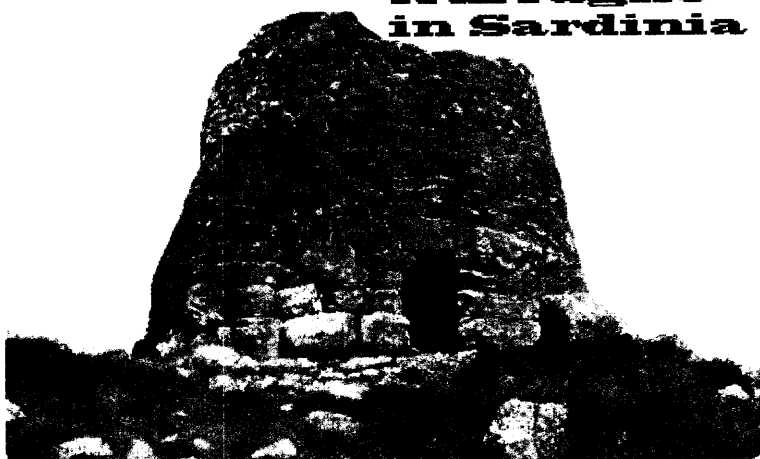


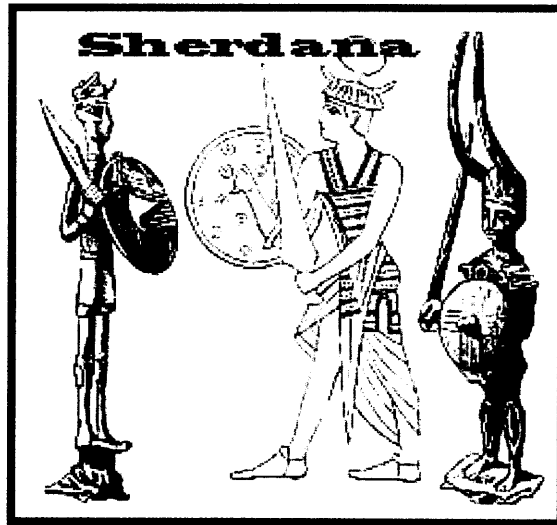
Distribution map of brochs, forts and souterrains in Scotland, from Martin Carver's *Surviving in Symbols: a visit to the Pictish nation* (1995), p. 12

**Broch in  
Scotland**



**Nurraghe  
in Sardinia**





### The Brochs of Pictland

Donald A. MacKenzie (1935) made an interesting study of the Picts. He said that they were (or included) an elite of pirates who took their wives from Ireland (according to Bede) and had a kind of matriarchal society similar to that which had prevailed in ancient Egypt. Mackenzie calls the Picts "*a seafaring and agricultural people*" whose distribution in Scotland coincides with that of "Brochs" which are "*circular stone built strongholds*". Others would probably be reserved concerning the equation of Broch-builders with the Picts. It may be that the Agathyrsi from Scythia conquered and settled the area in Scotland previously colonized by a related group of Israelite origin who had arrived via another pathway. This would help explain Egyptian and related influences and "Stone Age" type survivals found in the Pictish region. Some opinions hold that the Iron Age began very lately in Scotland. Mackenzie believed that the "Brochs" were built in Pictish areas by intruders in the early Iron Age. Walled structures in the Orkneys to which the later brochs bear some similarity are now dated to before 400 BCE<sup>2</sup> E<sup>3</sup>. Others state that only some time before 100 CE did the

"Broch" dwellers reach Scotland having come from southwest England, i.e. from the area known as "Defena" or "Dannonia"<sup>3</sup>, the idea being that the newcomers improvised and elaborated upon an existing form of structure. Yet again, "Brochs" are most frequent in the west and north of Scotland whereas the Picts center in the Classical sense was more to the northeast. Structures similar to those of the "brochs" are also found in Ireland, in Arabia, in Sinai, and in the general Israel area. The brochs of Scotland are large beehive-like structures built of rocks. They served as small fortress-farm dwellings for an incoming minority who imposed themselves on the surroundings. The basic concept underlying these structures is to be found in the **"Watchmens' towers"** of ancient Israel. Much of the soil of the Land of Israel ("Palestine" in the Classical sense) is rocky though fertile. Rocks have to be periodically removed from the surface since for geo-physical-climatic reasons they keep working themselves up from the subsoil. These rocks are used for walls and housing and for watchmens' towers. In the Bible it is reported that "the children of Israel did secretly those things that were not right .....from the tower of the watchmen to the fenced city" (2-Kings 17:9) and again "He smote the Philistines....and the borders thereof from the tower of the watchmen to the fenced city" (2-Kings 18:8). "The tower of the watchmen" (in Hebrew : "Migdal Notsrim") apparently referred to round beehive-like stone structures built in the fields and serving as operational locii for the guards of produce and as store-houses and/or places of rest and lodging for agricultural workers. These structures are still sometimes in use today and remains of them from ancient times are to be seen throughout the former Israelite area. Some of these buildings actually seem to have been quite large with thick walls and several stories high and may have served also for defensive purposes as a kind of small fortress. The design of some of them appears similar to that of the "brochs" in Scotland. The remains of whole villages

of houses (with attached courtyards) of the "Beehive" type have been found in the Israeli Negev and elsewhere in the Middle East and dated to the Middle Bronze Age and later.



### SARDINIA, ZEBULON, AND THE PICTS

Buildings similar to the "Brochs" are also found in SARDINIA, and are known there as "nuraghi". The Isle of Sardinia to the west of Italy apparently received its name from the Sardi or Sardenoi who were part of the "Sea Peoples" who attacked Egypt in the 1200s and 1100s BCE according to conventional chronology. [Others date them to ca. 500-400

BCE). The Sea Peoples were mainly Israelites and the Sardenoi are identifiable with the Sardi from the Tribe of Zebulon (Numbers 26:26). The Egyptians reported colonies of Sardenoi settled on the coast of Israel in (or near) the territorial area of Zebulon. Lempriere says that in Classical tradition Sardinia was first settled by Sardus son of Hercules who brought a colony over from Libya<sup>4</sup>. Later colonies from Greece settled the island. The tradition concerning Libya and Sardus son of Hercules does not necessarily contradict the claim that the Sardeni were Sardi from the Tribe of Zebulon since the Sea Peoples though originating from Israel also used the coast of Libya as a base and Hercules was originally a Phoenician (or Israelite) leader<sup>5</sup>. Colonies settled by Hercules in legend often reflect Phoenician origins. The Tribe of Zebulon could also have been considered "Phoenician" since they lived in the same area as the Phoenicians and were seafarers like the Phoenicians: Alternately, since whoever built the Nuraghi was forced to abandon the island when the Carthaginians took over in ca.500 BCE the legend maybe simply confusing the people of "Sardus" with the "Libyan" (i.e. North African or Carthaginian) invaders who replaced them. It is interesting to note that in this same period the Israelite-"Phoenicians" in Spain were also being pushed out by Carthaginians and their North African auxiliaries.

**Genesis 49:13: "Zebulon shall dwell at the haven of the sea and he shall be for an haven of ships; and his border shall be unto Sidon".** <sup>E4</sup>

Sidon (Zidon) and Tyre were the chief cities of Phoenicia, with Tyre being considered a "daughter of Sidon". The appellation "Sidonian" was synonymous with "Phoenician"<sup>37</sup>. The Midrash (Numbers Rabah 13;16) says that Zebulon also specialized in the production of glass and in the manufacture of purple dye. This glass was known to the ancient world as "Phoenician" glass and the dye was called "Phoenician"

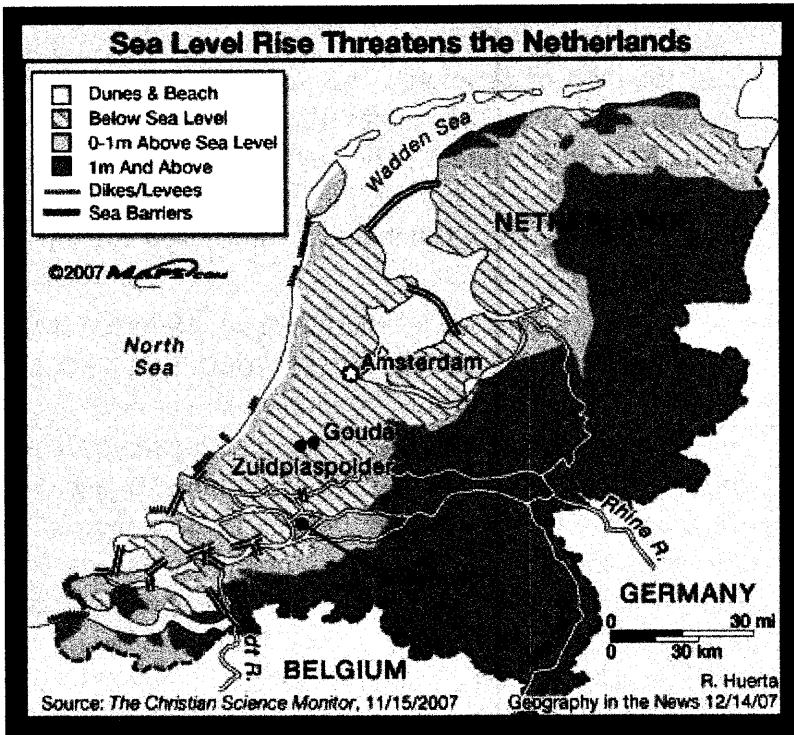
purple. The name Phoenician, comes from Greek "Phoinikes", meaning "red" i.e. Edom since there was an Edomite element amongst them. The term was collated with "Puni" and the Romans referred to their struggle with the Phoenician descended Carthaginians as the "Punic" Wars. The PUNI were a clan in the Tribe of Issachar (Numbers 26:23) the destiny of which tribe was connected with that of Zebulon (Deuteronomy 33:18). The Puni were descended from Pua (Numbers 26:23) whose names is also said to mean "scarlet". The Phoenicians used Sardinia as a base. The Sardenoi (also referred to as "Shardana") are recalled in Egyptian records as settled on the coast of Israel around Dor technically in Manasseh but near, according to which Commentator is followed, the area accorded by the Bible to the Tribe of Zebulon<sup>E5</sup>. The border of Zebulon reached to a place named Sarid (Joshua 19:10) apparently in honor of the "Sardi" of the Zebulonite clan of Sered (Numbers 26:26) as the Sardenoi are referred to in the Bible. The settlement of Sarid is believed to have been close to Nahalel<sup>6</sup> in northern Israel. In addition there is an archaeological site, El-Ahwat, located about 10 miles east of Caesarea also in the Zebulon region or close to it. *"The site was discovered in November 1992 during a survey by archaeologist Adam Zertal."* It dates to the Bronze and Iron Ages. *"The architecture of the site is similar to Nuraghe sites in Sardinia."* Zertal associates the findings with the Shardana who were also present in Sardinia. He considers the Shardana to have been a part of the Sea Peoples but unlike us does not link them to Israelites.

### **The Tribe of Zebulon and the Netherlands**

We link the Tribe of Zebulon with the Netherlands. The remains of a Roman-type temple were discovered in 1647 in southern Holland at the mouth of the Scheldt River near the border with Belgium. It was dedicated to a goddess (believed



to be of Celtic origin) named Nehallenia<sup>7</sup> after Nahalel of Zebulon. Many of the Dutch descend from Zebulon who it was prophesied would "*dwell on the shores of the sea*" (i.e. reclaimed sealands: Genesis 49:13) and that is what the Dutch do!!



In Sardinia are found the nuraghi and in Corsica a related-type building known as "torri". According to V. Gordon Childe (1967) the Sh'rd'mn (i.e. Sardenoi) are depicted on Egyptian walls with horned helmets and round shields "*with swords precisely like those of bronze statuettes from the Sardinian nuraghi*". The Sardenoi had settled in Sardinia and conquered Corsica but are believed to have left the area around 500 BCE<sup>8</sup>  
<sup>E6</sup>. It is interesting that the Sardinian Nurraghi show some

similarity to the brochs in Pictland of Scotland. This in turn links Scotland with the Sardi of Zebulon. Later (according to MacKenzie) enclaves of Scottish Lowlanders and Flemings were established in Pictish areas of Highland Scotland in the 1100s CE<sup>9</sup>. The Flemings came from Flanders in Belgium and may also have been connected with the Tribes of Zebulon. The Flemings are related to a portion of the Dutch and Ptolemy reported in Dutch Frisia a people called "**Sabalingoi**" meaning "**Goi (people) of Zebulon**". The Sardenoi (from the Sardi of Zebulon) and other clan names from Zebulon were also found in the Netherlands area<sup>E7</sup>. The Netherlands comprise Holland and Belgium<sup>E8</sup>. Galfred of Monmouth located a portion of the Picts on the shores of Dutch Frisia<sup>10</sup> and linked them with the Ambrones and Huns.

THE PICTS MAY BE CONSIDERED AS MICROCOSMICALLY REPRESENTING ALL OF THE WEST EUROPEAN PEOPLES OF ISRAELITE ORIGIN. Upon examination connections were revealed between the Picts and a bewildering range of peoples and places: Egypt, Persia, Assyria, Byzantium, Thrace, Scythia, Ireland, Saxons, Ambrones, Khazars, Scandinavia, Gaul, Sardinia, and so on. The main point (as far as we are concerned at present) is that all of the different contacts listed are pertinent to the Lost Ten Tribes. These had been exiled to sundry areas. From their different places of Exile they were to converge by various paths in the west. They have become ancestors to certain western peoples present and active with us today.

## End Notes to Chapter 4:

### E1. The letter from King Joseph of Khazaria

There are two versions of a letter from King Joseph of Khazaria. One version says that the Khazars descend from the Israelite Tribe of Simeon and another traces them to Gomer.

The first version is the more genuine though both copies contain historical material.

## **E2. Khazar States of Conversion**

Before returning to Judaism as a group they passed through an intermediate stage (that lasted for about 100 years) of living as "Righteous Gentiles" and adopting certain aspects of the Mosaic Code. Polak.

## **E3. A Gaelic Parallel to Hebrew Concerning Directions**

PSM throughout. Incidentally the authors make the observation (p.61) that in Gaelic the same words may be used for east and front, west and back, north and left, and south and right. The Hebrew Bible uses the same terms.

## **E4. Zebulon on the Sea Shores**

Alternatively understood in Hebrew as: "on the seashores" or "on shore of the seas"; cf. The Sabalingoi (i.e. People -goi- of Zebulon) reported by Ptolemy in the north of Holland or in Jutland whence came numerous settlers of Holland; see "The Tribes" p.318ff.

## **E5. Was Dor in Manasseh or Zebulon?**

Strictly speaking Dor was apportioned to Manasseh but portions of other Tribes were also found from time to time in Manasseh's area and at all events Zebulon was never far away. Zebulon is believed by some Commentators (e.g. see Kaplan TLT) to have held a strip of territory on the Mediterranean coast though it seems to be assumed that this was further to the north.

"And Manasseh had in Issachar and in Asher.....the inhabitants of Dor and her towns..." (Joshua 17:11) i.e. Dor and her towns belonged to Manasseh but they were enclaves within the territory of Issachar who in turn was interwoven with Zebulon.

**E6. Jewish captives Exiled to Sardinia**

After the fall of the Second Temple the Romans exiled many Jewish captives to Sardinia.

**E7. Zebulon in the Netherlands**

The presence of Zebulon in this area is described in some detail in "The Tribes" by Yair Davidy. Helene Koppejan ("Strange Parallel", Zebulon - The Netherlands, A Tribe of Israel", 1984, U.K.) also wrote an interesting and important work on this same subject which book was made available to me after "The Tribes" had already been published.

**E8. Walloons and Flemings**

In Belgium there are two groups of people the Walloons and Flemings. The Walloons are considered to be descendants of the ancient Belgae. Walloons settled in Scotland and England and in Scandinavia. Similarly groups of Flemings settled in Pembroke (west Wales, "Little England") and at various times throughout the British Isles.

**References to Chapter 4:**

1. Davidy, "The Tribes".
2. PSM.
3. Childe & Simpson p.44.
4. Lempriere, entry: "Sardinia".
5. Slouschz using Greek sources.
6. Kiel (Safer Yehoshua) 19:10.
7. Koppejan p.61.
8. Dankenbring p.3.
9. MacKenzie p.15.
10. Lukman p.59.

"The work of a man shall he render unto him, and cause every man to find according to his ways" (Job 34:11).

## Chapter 5

# THE HEBREW CELTS

### Israelite Namesakes

The Greeks called the Celts "Galatae" also rendered as "GALADI". This is also another way of pronouncing **"Gilead" son of Machir son of Manasseh**. Some authorities however distinguish the Galatae from the rest of the Gauls and identify them with the Belgae<sup>1</sup> in the north of Gaul. Golodin was the mythical ancestor of a group in Britain related to the Caledoni of Scotland whose name may also be derived from Gilead. In the north of Gaul were the Belgae. The Belgae included the Venetes who displayed Phoenician cultic and cultural influence<sup>2</sup>. The Venetes were a powerful maritime people. At Gwynned in northwest Wales there was a colonization of peoples who were of Venete origin<sup>3</sup>. The Venetes may be related to the Venni or Fenni who were an ancient people in Ireland though later the term was applied to the landowning class and maybe also to warriors<sup>4</sup>. A group identified with the Fenni from Ireland in the 300s CE tried to colonize North Wales but were driven out by the Golodin (cf. Gilead) from Scotland.

At the time of Julius Caesar's conquest of Gaul there was an emigration from Armorica (Brittany in France) to Britain. The Venete fleet escaped from the Romans. They established a settlement in North Wales<sup>E1</sup>. According to Strabo (3;8) the Venetes had been hostile to the Romans principally for fear of

Rome conquering Britain. The ports of Britain were essential to Venete commerce<sup>5</sup>. The Venetes of Gaul were famous for their skill with the sling-shot which has a longer range than the bow and a straighter projectory. Though highly valuable militarily it was rare for peoples to develop a national skill in sling-shot use. In Biblical times the Tribe of Benjamin had made expertise with the sling-shot their Tribal speciality<sup>E2</sup>.

The firstborn son of Benjamin was Bela whose name could be pronounced as "Bela(g)". Ptolemy records Belagea and Belginaea in lands bordering the Euphrates River in former Israelite territory where some Benjaminites probably settled<sup>6</sup> even though it should be noted that amongst the Tribe of Reuben there was also a clan-head named Bela (1-Chronicles 5:8) and a group of Reubenites may also have been named after him and these may have been those besides the Euphrates indicated by Ptolemy<sup>E3</sup>. At all events, the Clan of Bela (in ancient Hebrew "Bela-gh") eventually gave their name to the Belgae. Camille Julian identified the Belgae (to whose group the Venetes belonged) with the Galatae though this identification is not accepted by all and is subject to reservation.

In league with the Venetes of Gaul were the CALETES. The Caletes were a people in northern Gaul (near the Parissi) whose name has been understood to be a version of Galati. They were extensive traders whose medallions or coins have been found over a wide area including Britain, Gaul, Switzerland, Bavaria, and Bohemia. They used symbols considered to be typically Phoenician, such as the wheel, half moon, triangle, anchor, sacrificial knife, etc., as well as figures of stylised men and animals in a manner characteristic of Babylonian cylinders<sup>7</sup>. The Caletes were one of 6 peoples in the northern Belgae confederation. Other Belgae inhabited the mouths of the Rhine River, traded with amber and brought British tin to the interior of Europe<sup>8</sup>. The Rhine was then

known as the ERIDAN<sup>9</sup> which name is derived from that of the River JORDAN (Hebrew: "Yarden" explained by the Sages as short for "Yored-Dan" [meaning "Goes Down from Dan"], i.e. Eridan!<sup>E4</sup>) in the Land of Israel! A Roman poet, Avienus, quoted "the secret annals of Carthage" and based a poem "Ora Maritima" partly on the report of a Carthaginian Admiral, Himilco, who sailed around Britain. Avienus reported the Oestrymnis in Brittany and a similarly named entity in Britain. Bochart understood this term, in Hebrew, to mean "the hidden people", based on the root "Sater" to hide<sup>10</sup>.

A type of boat known as "Coracles" was used in Britain and was once also known on Lake Malar in Sweden. Coracles look similar to the still-used "gufas" of the Tigris and Euphrates Rivers which are portrayed on many Assyrian monuments<sup>11</sup>. They were also used in Armenia. In Armenian "kur" (cf. coracle) means boat<sup>12</sup>. In Britain the Celts used wheat silos extensively and for a long period of time even though they are now considered to have been unsuitable for British climatic conditions. Wheat silos were unknown in Gaul except for the land of the Caletes who traded with Britain. Silos were known in the Atlas Mountains of North Africa, in Thrace for a limited early period, in southern Scythia, and in Cappadocia<sup>13</sup>. The same type of silo was also used in Ancient Israel from the 1000s BCE, i.e. prior to the exile<sup>14</sup>.

The Celts of Britain wore trousers reaching to the knee and then tucked up. This manner of dress had been the fashion of Homeric Greece and ancient Egypt<sup>15</sup>. Excavations in Samaria, the capital of the northern ten tribed kingdom before the exile, revealed a highly developed Phoenician type of culture heavily permeated with Egyptian themes.

Britain, said Julius Caesar, was the center of the Druidical religion. Strabo reported that Ceres and Proserpine were worshipped in Britain according to the Samothracian (i.e. Phoenician) rites<sup>16</sup>. In Britain the Canaanite god Baal was

worshipped and was called Bel. The name "Bel" for "baal" is also found as a root in some of the names of British kings e.g. "Cassi-belin", "Cuno-belin"; one of the names of the sun in Gaul was "Belis" and Baal (or "Bel") was a sun-god. There was a feast known as "Beltane" which in Scottish means "Fire of Bel". The custom in Britain, Sweden, and northern Europe of jumping over fires and leading cattle, etc. through the smoke and flames at the feast of Beltane is a pagan Canaanite custom still practiced until very recently in northern Europe, in Celtic and Scandinavian lands. Bel god of the Britons was also known as Belus or Belenus similar to Bel or Belus the Assyrian form of "baal"<sup>17</sup>. The Syrian Belmarcos had altars in the region of Paris; many Gallic peoples worshipped the sun god Belenus who became equated with Apollo; in Brittany (Armorica) a priest is still (even today) referred to as a BELEC meaning "servant of Bel"<sup>18</sup> and BEL was an alternative pronunciation in the Middle East for Baal!

## BOCHARTUS AND THE CELTS

Samuel Bochart in 1681 published "Chanaan" in which he claimed the Phoenicians to have had world wide contacts and to have been present in Spain, Gaul and Britain. Points raised by Bochart are still sometimes taken into consideration by scholars without it necessarily being always realized that he pioneered the question under consideration. Bochart assumed that the Phoenicians spoke a Semitic tongue of their own akin to Hebrew, Arabic, and Aramaic. Most of the names that Bochart traced to a Phoenician source were those employed (in Gaul) for ruling and military functions. Now the Lost Ten Tribes prior to their exile according to archaeological finds spoke a form (or forms) of Hebrew closer to the Phoenician dialect than to the language used in southern Judah. Tribes to the east (Gad, Reuben, etc.) were influenced by Aramaic. Others were involved with the Phoenicians to the north and are sometimes identifiable with them. It follows that the



conclusions of Bochart regarding Phoenician influence in Gaul may be (when considered alongside other factors) taken as further actual proof of an Israelite presence!

A few Gallic terms traced by Bochart to the Phoenicians follow by way of illustration and FOR THE SAKE OF GENERAL INTEREST:

### **1. Dignitaries and Officials:**

\*Bren, or barner meant judge, judiciary in Britain and Gaul related (claimed Bochart) to the Hebrew PARNES which could mean provider or administrator. [In Arabic the sound "p" is interchange by "b".]

\*Mar, maur, implied ruler in Gallic, in Aramaic "Mar" means master.

\*"Rix", "rich" in Gaul meant appointed ruler, in Arabic "raik" means the same. [This also gives us the German "reich" - kingdom].

\*Paterae was the name given in Gaul to interpreters of the oracle to Apollo, in Hebrew "peter" means decipher.

\*Pagan priests in Gaul were called Cenas, or Coenas; Amongst the Phoenicians of Samothrace the same term "coenas" was used and in Hebrew "cohen" means priest.

\*Bardi meant a singer or a musician on a stringed instrument; in Hebrew "parat" means to play on a stringed instrument.

### **2. War and military, etc.:**

\*In Gallic guerra, ger meant war; in Hebrew "gerah" means "provoke" combat.

\*Alaud in Gallic meant legion; in Hebrew "Aleph" can have a similar meaning.

\*caterva (Gallic), meant a mixed body of troops; in Aramaic "Cat-erva" means mixed group.

\*Gessate, Gasate, meant mercenaries in Gaul; in Hebrew and Aramaic "Gais", or Gaisa, means levied troops.

\*Crupellari in Gallic were gladiators; in Hebrew "Carbel" may mean armor.

\*Bagaudae in Gallic denoted rebels; in Hebrew “Bagad” means traitor.

### 3. Deities: THE GODS OF GAUL

Bochart traces the deities of Gaul to Phoenician prototypes. Some of his proofs are discussed below.

In Gaul three main gods were worshipped and a host of smaller ones. Samuel Bochart traced these gods to Phoenician sources.

Taramis (or Taranis) in Gaul was the god of thunder, in Hebrew RAM means thunder and in verbal form can be rendered “TARAM”. Taramis was considered (says Bochart) the equivalent of Zeus or Jupiter.

The god Hesus (i.e. Esus, identified with Mars the god of war) has a name derived from the Syrian “Ezuzo” and in Hebrew Ezuz connotes Strength. In the Psalms (24:8) the appellation “Ezuz” is applied to God

[We agree with Bochart that the name Esus may have had a secondary connotation linked to the root “ezuz” (strength) but primarily the name “Esus” derives from that of Esau!]

The name of the Celtic god “Belenus” (equated with Apollo) derives from the Phoenician Bel (Baal).

Other parallels are:

Celtic “Onuana” and Phoenician Onga;  
Gallic “Minerva Belisama” and Phoenician “Belsamen”; The figures of Hercules and the Celtic Ogmus both came from the Phoenician Melicerte.

The cult of Gallic “Camule” paralleled the Oriental Cadmil;  
The Gallic “Gwyon” equalled the Phoenician “Gigon”.

BOCHART brings many more examples from several fields. We do not necessarily agree with all his detailed evidence though on the whole he was correct. The Phoenicians were a branch of the Edomites. Their name means the same as Edom [i.e. “Red”], and they had a tradition of being descended from

Esau i.e. Edom. The Edomites on behalf of the Assyrians oversaw the resettlement of Israelite captives in the west. This is referred to by the Prophet Amos chapter one. AYLETT SAMMES (1674), inspired by Bochart, proved that the Phoenicians had also ruled over Britain and exploited its mineral and agricultural potential. Sammes also identifies the Phoenicians with Edom.

In southwest Gaul (Aquitaine) the Egyptian goddess Isis was worshipped in the Dordogne River Valley from pre-Roman times<sup>19</sup>. Both Phoenicians and Israelites in the Land of Israel prior to their exile are proven by archaeological findings to have adopted Egyptian deities.

**DRUIDS:** Pliny (N.H.30.1.4) is often quoted as saying that British Druidical practices had been learnt directly from the Persians. Actually, Pliny (in the Latin) may equally be understood to say: "*as if they had taught the Persians, not the Persians them*"<sup>20</sup>. Persian religion (like that of the Druids) was a mixture of Israelite, Canaanite, and Babylonian beliefs with some "Indo-European" additions.

The frequent conjunction of a ship with the solar disc on rock sculptures is found in Sweden, Ireland, and Brittany. This is an Egyptian symbol<sup>21</sup>. It is also found in the Pict region of Scotland<sup>22</sup>. Britain was the center of Druid teaching.

"It is thought that the Druidical doctrine was discovered already in existence, in Britain and was brought from there to Gaul. Even today it is the rule for those who want to become really expert in the doctrine to go to Britain and learn it there" (Julius Caesar B.G. vi; 2).

In Gaul the territory of the Carnutes was a Druidical center. The name of the CARNUTES contains the root CRN derived from the Hebrew KeReN (meaning "horn") and found frequently with Celtic tribal-names especially those of Britain and in Britain especially amongst tribes of the Picts in the north. Druidism practiced human sacrifice. They believed in

transmigration (reincarnation) of the soul after death as did the ancient Egyptians. It was possible amongst the Celts to give a promissory note on debt, payable in the next world; this custom is considered to be an Egyptian one<sup>23</sup>.

The Druidical priests of Ireland seem to have employed a type of hair tonsure found also in Arabia and the east. In Irish a priest was called a "cois" and it is known that in the Phoenician colony on Samothrace (off the coast of Greece) a priest was termed a "coies" equivalent to the Hebrew "cohen". In Ireland the supreme god was known as Beal (meaning baal) or as Beal Samhan which name is paralleled by that of the Syrian god "Baal Samim" whose name in Hebrew (Baal Shamayim) means "lord of heaven". In Ireland the name may have a different meaning. When however an appellation passes from one tongue to another it often acquires a new interpretation if it sounds like an extant word in the adoptive language.

The Canaanite worship of Moloch was also practiced and was known to the Celts as Crom Cruach. The Celtic goddess Aistorith (also worshipped by the Anglo-Saxons according to Bede) was a version of the Canaanite Ashtoreth. Religious associations and customs paralleled those recorded concerning the ancient Egyptians, the Canaanite Phoenicians, and the Phoenicians of Samothrace<sup>24</sup>. The Irish funeral ceremonies recall those of ancient Greece and Egypt<sup>26</sup>.

In Britain and Ireland numerous Celtic place-names retain the term "baal" or derivations of it: Baal-y-bai, Beal-Tene, Balhomais, Ballinluig, Balmuick, Balnaguard, etc. it is claimed that in Britain place-names associated with baal are usually near stone circles or other megalithic remains<sup>26</sup>. In Ireland "baal" place-names are especially numerous. The "sidhe" in Irish appears to have connoted the fairy people or gods; this name, "sidhe" is of Hebrew or Phoenician origin. In Hebrew "shed" means demon while "Shadi" is one of the names for God. Very soon after the conversion of Ireland to Christianity

the whole country was covered by monasteries. The unique organization of these institutions and the alacrity with which they appeared is believed to emanate from them having been Druidic colleges that were transformed en masse<sup>27</sup>. The early Celtic Church was very Hebraic in its injunctions and tended to adopt much of the Mosaic Code as they understood it. The Celtic Church assimilated Druidic practices and personnel. The Druidical connection appears to have been a factor in "Judaizing" tendencies since the Druids had always had practices parallel to Hebrew ones. Hebraic practices in themselves do not necessarily prove anything but when taken into account together with other signs, such as vestiges of Middle Eastern paganism (which was adopted by the Northern Israelites before their exile) alongside significant traces of Hebrew origins, they add to the sum total of evidence.

## BELIEFS, DEITIES, AND ANCESTORS

La Tour d'Auvergne wrote a History about the Origins of the Gauls emphasizing Brittany in France based on traditions and sources that have since disappeared in many instances. His opinion may not be correct in every case but he seems to have been a scholar in his own right, had access to information since lost to us and usually is a source of knowledge worth taking into consideration.

La Tour d'Auvergne says that **Huesi** was an old name for the Israelites given them by the Egyptians. **Hoesus** [i.e. Esus] was a major god of the Gauls, identified by the Romans with Mars.

**Hissione** was considered the ancestor of the Romanised Gauls, the Alans, Franks, Alamans, and Britons -all peoples who populated France. **HUESI (i.e. Israelites), Hoesus (the god), and Hissione (ancestor of the Gauls) all appear to be forms of the same appellation.** Hu Gadarn legendary ancestor of the British Cymry is referred to in one Welsh version as "Hu Gadarn Hysicion" sometimes rendered as "Isacson". "Hysicion"

was apparently understandable to some Chroniclers as meaning "Isaacson", i.e. son of Isaac, forefather of Israel. The Northern Ten Tribes are referred to in the Bible as "Isaac" or "House of Isaac" (cf. Amos 7:16). In Medieval England the epithet "Haik" was applied to a Jew of Norwich and said to be derived from the name ISAAC!

\*The name Jupiter (the chief Roman god) according to La Tour was rendered in primitive Celtic as "lou", "laou", and other forms. The Hebrew ineffable name for GOD transliterated as "Jehovah" or YHWH was sometimes also rendered by writers in Greek as "lou" or "laou" and identified by them with Zeus which became the Roman Jupiter. In other words, to the extent that the primitive Celts believed in a Supreme Deity they identified this Deity with the One God of the Hebrews and called Him by the same name.

In Aquitaine (southwest Gaul) the town of Adour was once named Aturis meaning Assyria. In this region were two settlements called Hebromagus, and settlements named Elusa, Elusio, and Burdigala.

## End Notes to Chapter 5

### E1. Venetes versus Venetians

A similarly-named people, the Venetes at the head of the Adriatic Sea east of Italy did come from Asia Minor. According to Arrien, the Venetians (whom he calls Benetoi) had arrived from Paphlagonia as a result of war with the Assyrians. Polybius (ii;17) said that the land by the Adriatic was inhabited by a very ancient people who resembled the Gauls in dress and manners but not in language, and it is often understood that Polybius was referring to the Venetians. It seems accepted that the Venetians of the Adriatic were not related to the Venetes of the Belgae in Gaul though some historical-geographical connection may have existed. The root "ven" is said to mean white or fair and could be applied to a

people who were relatively fairer than their neighbors. Amongst the names derived from this root are Vannes capital of Armorica (Brittany) in Gaul, and the Venedoci in Wales and Ireland. The root "alb" has the same meaning and was found in Albion (Britain), Alban (Scotland), Albany (Ireland), Albigeois (Albigenses), Albii, Albenses, and Albici, which are all peoples or places known from France.

The name "Lebanon" in Hebrew means "whiteness" and is etymologically connected with "alb" and "alban".

The Adriatic Venetians had customs and traditions that connect them with the Philistines. The name Veneti has been attached to many nomadic and semi-nomadic groups and to various peoples on the River Po in Italy, by the Baltic, and in French Brittany.

## **E2. The Sling-Throwers of Benjamin**

**"And the children of Benjamin were numbered..**

**"Among all this people seven hundred chosen men lefthanded; every one that could sling stones at an hair, and not miss" (Judges 20:15-16).**

**"They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, of Saul's brethren of Benjamin" (1-Chronicles 12:2).**

## **E3. Reuben on the Euphrates**

Note the following verses:

**"The sons of Reuben..**

**"The sons of Joel..**

**"Micah his son..**

**"Beerah his son..**

**"And his brethren by their families..**

**"And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon.**

**"And eastward he inhabited unto the entering in of the Euphrates: because their cattle were multiplied in the land of Gilead" (1-Chronicles 5:3-9).**

It is possible to understand the above verses as if to say that out of the heads of Reuben, Bela (i.e. "Bela-gh" in ancient Hebrew) was the one by the Euphrates.

#### **E4. The River Jordan, Eridan, and the Rhine**

The name JORDAN derived from the words: "YORED-DAN" (descend- i.e. flow down,- from [the place named] Dan) similarly to "Eridan". The Eridanus River is sometimes identified as the Po (Italy) or the Rhone (southern France) but de Rougemont proves that originally the name was applied to the Rhine; see also Schulten p.499. Avienus (296) reported that amber was obtained from the Eridanos River, this can only mean the Rhine.

#### **References to Chapter 5:**

1. CAH-7 p.54 quotes Camille Julian.	18. de Rougemont p.339.
2. de Rougemont.	19. de Rougemont p.314.
3. Markale p.130. 4. Powell p.187.	20. Rolleston p.63.
5. Markale pp.130 131.	21. Rolleston p.73.
7. de Rougemont p.115.	22. Simpson.
8. de Rougemont p.116.	23. Rolleston p.80.
9. de Rougemont p.135.	24. de Rougemont p.374.
10. de Rougemont p.118.	25. Wilde.
11. de Rougemont p.369.	26. Coloquhon p.74 n.8.
12. Hubert 1 p.7.	27. Rolleston p.83 quotes from Bertrand "L'Irlande Celtique".
13. de Rougemont p.246.	
14. P&D p.51.	
15. de Rougemont p.246.	
16. Jamieson p.163.	
17. Jamieson p.163.	



## Chapter 6

### Jewish Sources and the Ancient West

#### The Israelites Forget Their Ancestry.

The Ten Tribes separated from Judah after the death of King Solomon. They worshipped idols. Almost 300 years after their separation from Judah they were exiled by the Assyrians. They were taken away and settled elsewhere. They got lost. They lost their identity. We trace them through a combination of archaeological finds, historical records, legends, comparative religion, linguistics, and so on. All these sources of enquiry lead us to focus on certain groups who ultimately migrated to Western Europe. The Lost Tribes being in Western Europe is confirmed by Biblical Sources. The Ten Tribes had lost their identity because even while still in the Land of Israel they had worshipped other idols. They had gone in the ways of the peoples around them. They had intermarried with them as described in the Book of Judges. They appear to have been mostly illiterate, superstitious, and gullible. They tended to believe in anything and everything. They probably behaved just like the Ancient Greeks who adopted ideas and myths from everybody else and adapted them to their own concepts. Apart from that everyone else lost their identity as well. Out of all Ancient Peoples only the Jews remained aware of their ancestry. All other peoples who moved from one place to another forgot where they had come from and who they were. This was part of a Divine Plan.

God wanted the Ten Tribes to lose their identity. They were to become like Gentiles. From being Gentiles they were destined to evolve, to move forwards with the rest of humanity. On their way forward their task was to elevate the rest of humanity along with themselves. This was what to some degree they accomplished.

### **What About the Jews?**

The Jews descend from the Tribes of Judah, Benjamin, and Levi as well as minority groups from all the other Tribes. The Jews were exiled by the Babylonians to Babylon. This was the beginning of the Jewish Diaspora. A minority of Jews returned from Babylon under Ezra and Nehemia. They were ruled over by Persians, then by Seleucid Hellenized Syrians or Greeks. Under the Maccabees they obtained independence from the Greeks. This lasted for a few centuries. Then the Romans took over. Later Judah rebelled against the Romans and so were exiled and scattered again. In other words throughout much of their history the Jews were either dominated by other nations or fighting for their very existence. Sometimes both situations prevailed at one and the same time.

### **Did the Jews know who and where the Ten Tribes were?**

#### **Did other peoples?**

Maybe.

Josephus mentions the Ten Tribes being beyond the Euphrates and numbering vast numbers. Jewish legends speak of Lost Israelites in the east in the region of Scythia, in areas wherefrom there were later large-scale migrations to western Europe.

### **Were the Jews Aware that part of the Ten Tribes were Already in the West and the British Isles?**

Probably.

The Romans and Greeks also seem to have known.

## Greek and Roman Conceptions

The Greeks and Romans saw the world through their own eyes. The gods and heroes of other peoples would be explained in Greek or Roman terms. They identified the Canaanite god Baal Zephon as well as the God of Israel with their own god known as "Cronos" (to the Greeks) and as "Saturn" to the Romans. They also seem to have identified the Jews with the sons or followers of Saturn. In simplified terms they said that Saturn (Cronus) had been expelled from the Land of Israel and gone to the British Isles or to one of the Islands of Britain.

The researcher, John R. Salverda<sup>E1</sup>, relates:

# The populace of Israel was deported by the Assyrians into Assyria and into the cities of the Medes. They carried with them, according to Amos, the star of their god [Chiun, or "Kaivan"], Amos 5:26. Probably the planet Saturn is intended by the name. [Taken from Eastons Bible Dictionary, but any good Bible research work will say the same.] . (Saturn is not a star of course, but a planet) If any star in the sky were carried by the Sabbath observing Israelites it would have to have been Saturn, after whom Saturday was named. Eusebius informs us that El, a name used also in the Bible as a name for God, was the name of Saturn. (Praeparatio Evangelica IV.xvi: "Kronos [El] was deified in the star Saturn.")

... In Persia Saturn was known as Kevan or Kaivan.

(Dabistan 31; Bundahis, E. West. P. Jensen, Die Kosmologie der Babylonier, p. 114.)" ... Velikovsky: "Thus the Scythians were called Umman-Manda by the Chaldeans..."<sup>12</sup>

John R. Salverda is telling us that the Ten Tribes before their exile worshipped the god "Kaivan" who was identified with the star Saturn also known as "Manda". Amos 5:26 relates that they took this god with them into Exile. The Scythians with whom we identify in part a portion of the

Israelites were known as “Umman-Manda” i.e. the People of Saturn. Velikovsky pointed out that the name Manda in local dialects was actually a form of the name “Manasseh”. The two explanations are supplementary rather than contradictory. The Israelites were equated with Manda-Saturn. The first Israelites (before the Exile) that the Mesopotamians and Iranians came across were probably from the Tribe of Manasseh since the territory of Manasseh bordered theirs by the Euphrates River. The name “Manasseh” as they pronounced it sounded similar [the “s” became “d”] to Manda, the name for Saturn. In their world-view every nation had to be identified with some star or other. It follows logically that Manasseh (and by extension all other Israelites) would be identified with Manda (Saturn) since this was the star they worshipped and what their name could be understood as meaning.

### **The Celts Called Themselves Hebrews!**

The inhabitants of Britain and many of Western Europe of that time are called "Celts" in modern terms. This is a new term. It should be noted that the inhabitants of Britain do not seem to have called themselves Celts. They were called Iberi. This is a western pronunciation of the word "Hebrew". The term “Iberi” as an ethnic appellation and as a frequently used place name is also found throughout Gaul and what is now Switzerland and what were then Celtic parts of Germany

#### **Genesis 48:**

**15 And he blessed Joseph, and said: God, before whom my fathers Abraham and Isaac walked, The God who has fed me all my life long to this day, 16 The Angel who has redeemed me from all evil, Bless the lads; Let my name be named upon them, And the name of my fathers Abraham and Isaac; And let them grow into a multitude in the midst of the earth.**

The name Iberi meaning Hebrew was indeed bestowed on Israelites peoples in the west in every place they were to be found in.

Examples of place names containing the root "eber " (meaning "Hebrew") in places somehow or other regarded as those of Celtic culture in the past are multitudinous.

They include:

"Hibernia" a name of Ireland;

The "Hebrides" off the coast of Scotland;

The "Iberni" in southwest Ireland;

The "Iberni Ocean" east of Ireland.

"Eboracum" the original name for the city of York in north England. York gave its name to the North American city of New York.

Another name of significance is "Hyperborean" meaning "Northern Hebrew". This appellation in Classical Literature was applied to dwellers of the far north and to the Celts of Britain.

"Eburodunum" also known as "Embrun" in the French Alps of ancient Gaul.

"Evorolocum" in Auvergne, Gaul.

"Eborobritum" in Beira, Gaul, note the combination of Brit (Briton) with EBER.

"Eborovices" i.e. Evreux, in Gaul.

"Eborobriga" i.e. Yonne, in Gaul.

"Eboromagus" (in the region of Aude, in Gaul) also known as "Hebromagus".

"Eborodunum" i.e. Yverdon, in Switzerland, once dominated by the Celtic Tribe of Helveti.

"Eboresheim", "Eporestal", "Eburingen": All Celtic place names in Germany. The Galatian Celts were once based in west central Germany but were driven out. Note the Semitic interchange of "p" for "b" as in Eporestal.

"Eburones": a Celtic people who once dwelt between the Main River and Rhine River.

Dacian soldiers (related to the Danes) on the Danube, in the service of the Roman Emperor Aurelian (215-275 CE) as recorded by Gibbon, are referred to as "Hiberi".

[Numerous other examples exist.]

In addition,

...there were twenty or more places in Wales, the names of which begin with another form of the name Eber, i.e. Aber, such as Aberystwyth and Aberdare. In Scotland we find Aberdeen, Aberfoyle, Aberdour, Aberargie, Abruthven and several others.<sup>1</sup>

Numerous names bearing this word-root are also found in Scotland.

Celtic place names with the root "Aber" are found often in the British Isles. They are commonly associated with a ford or crossing-place in a river. This ties in with the connotation of aver (pass over) for the name "Ivri" or "Ibri" meaning "Hebrew". This is also where we get our English words "over" and "other" from!

## **Sons of Moses and Rechabites**

The Jews spoke of the Lost Ten Tribes. They associated the Ten Tribes with the Sons of Moses and the Rechabites. The Sons of Moses were descendants of Moses. They were believed to be very numerous. Usually they were associated (in legends, etc.) with the Ten Tribes but sometimes with exiled Jews in general. The Sons of Moses were reported by Arab-related sources of Jewish origin to be in "Gebalk"<sup>2</sup> apparently meaning in Gaul. "Gebalk" was a name applied by the Arabs to Western Europe apparently especially to Gaul.

The Sons of Moses were also said to be together with the Sons of Ad in the "Islands of the Happy" meaning the British Isles<sup>3</sup>. The Children of Ad meant the Lost Ten Tribes of Israel as explained below.

In addition, there were the Rechabites.

The Rechabites were a branch of the descendants of Jethro who had attached themselves to Israel (Jeremiah 35:14). It had been prophesied that they would be exiled with the Ten Tribes.

**Numbers 24:**

**22 NEVERTHELESS THE KENITE SHALL BE WASTED,  
UNTIL ASSHUR SHALL CARRY THEE AWAY CAPTIVE.**

This verse may be interpreted differently as the Rabbinical Commentators have done:

**Rashi:**

**# EVEN IF YOU, KEIN, SHALL BE WIPED AWAY FOR A  
PERIOD WHEN ASHUR [ASSYRIA] TAKES YOU  
CAPTIVE [YOU SHALL RETURN WITH THE TEN  
TRIBES]#**

The Kenites here are those who were to convert together with Jethro and attach themselves to the Children of Israel. They always remained as a somewhat separate group. They were exiled by the Assyrians with the Ten Tribes. They are destined to return with them as explained above by the Commentator "Rashi".

Britain in the Mythology of the Middle East (even in Assyrian times? see "Zeitschrift für Assyriologie", 1909, 1929), and later of the Gauls and Romans was known as the Isle of the Dead. Ireland was referred to as the Happy Island or Island of the Blessed and this term later could also be applied to the British Isles (or part of them) in general. Jewish legends and traditions from the Second Temple period and shortly afterwards said that the Lost Ten Tribes, Rechabites, and Sons of Moses were in the Islands of the Blessed. This is confirmed by Apocryphical Jewish and Christian-Jewish writings that have survived from those times and also from other sources<sup>4</sup>.

## Aad and Israel

The Arabs of Arabia when they first became Muslims borrowed heavily from Jewish sources. They spoke of Aad brother of Hud who had once lived in the area of Israel. Hud represented the Jews who kept the Law of Moses. Hud is another form of "YaHud" i.e. Judah. Aad, the brother of Hud, is therefore the Ten Tribes. The name "Aad" could mean "exile" (cf. Aramaic) or something else. "The Sons of Ad" was an Arabian term for the Lost Ten Tribes who because of their sins had been blown across the Sea and gone to the Happy Isles of the Blessed<sup>5</sup>. In Classical Terminology this meant the British Isles and especially Ireland. Aad was exiled for his sins and went to the Happy Isles of the Blessed. This is what happened to the Ten Tribes. The Arab sources also say that the Sons of Moses (who were associated with the Ten Tribes) were in Gaul i.e. present-day France, Belgium, and Holland. Other versions state that the CHILDREN OF MOSES were in the far west in "Djabarka" (i.e. "The Golden Castle"), in the "Islands of the Happy", dwelling in a town wherein the remnants of AD (Aed) were also to be found. We do not know for certain what "Aad" means. [There is an identical Hebrew-Aramaic root connoting "exile", "mover around" i.e. Hebrew] In British Legends (Welsh Triads) however a similar name, "Aed", exists!

Britain was named after Prydain son of Aed the Great. There was a god named Aedui or Aed. Britain was also called "Aeddon", in honor of Aed. The capital of Scotland, "Edinburgh" is called "Caer Eiddyn" in Welsh; "Caer" meaning "walled city" just as in Hebrew we have "KIR" (wall); and "KIRIAH" in Biblical Hebrew which meant a walled city. "CAER" and "KIRIAH" use the same Hebrew word-root, "KIR". The name AED which was given once to Britain and from which "Edin-burgh" is derived may be cognate with AD which was synonymous in Arabian literature with the Ten Tribes of Israel before their exile. The Jewish sage Rashi (1040-1105) in his



commentary on the Biblical Book of Obadiah (1:20) reported the tradition that the Lost Ten Tribes were in France<sup>6</sup>. Don Isaac Abarbanel (1437-1508) emphasized that the term ("Tsaraphat" in Hebrew, transliterated as "Zarapath") understood by Rashi to mean France included both France and Britain.

## End Notes to Chapter 6:

### E1. Source for John R. Salvador Article.

See: The Identification of Israel with Saturn by John R. Salverda. This article was posed to the Brit-Am web-site <http://www.britam.org/salverda.html>  
Dated: Approximately 11 February 2010.

### E2. Velikovsky: Sources Equating Manda with Saturn.

Velikovsky gives the following sources:  
Cyril I. Gadd, *The Fall of Nineveh* (London, 1926); cf. D. J. Wiseman, *The Chronicles of the Chaldean Kings in the British Museum* (London, 1956).) "'People of Manda"and Manda is the name of Saturn.' (P. Jensen, *Die Kosmologie der Babylonier*, p. 114. Cf. *The Brihajgatakam of Vahara Mihira*, transl. by Swami Vijnanananda (Allahabad, 1912), p. 38, n.2: "Saturn is Manda."

## References to Chapter 6:

1. BENNET p.114.
2. Lazar p.14
3. Wensinck p.31.
4. James H. Charlesworth called *THE HISTORY OF THE RECHABITES*, Vol. I: The Greek Recension (Scholars Press (c) 1982).
5. *Encyclopedia of Islam*, "Ad" and "Hud".
6. Rashi on Obadiah 1:20.



**“Feed your people with your staff, the flock of your heritage, which dwell solitary in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old” (Micah 7:14).**

## **Chapter 7**

### **HEBREW NAMESAKES**

#### **Gomer:**

**According to Hosea (ch.1) the Lost Ten Tribes would be identifiable as the Sons of Gomer which seemed to hint at the possibility of amalgamation with Gomer son of Japhet (Genesis ch.10).**

**Let us quickly look at key verses from the relevant chapter:**

#### **Hosea 1:**

**3 So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son. 4 And the Lord said to him, Name him Jezreel..**

**6 Then she conceived again and gave birth to a daughter. And the Lord said to him, Name her Lo-ruhamah [she has not obtained compassion], for I will no longer have compassion on the house of Israel, that I would ever forgive them.**

**7 BUT I WILL HAVE COMPASSION ON THE HOUSE OF JUDAH AND DELIVER THEM BY THE LORD THEIR GOD...**

**8 When she had weaned Lo-ruhamah, she conceived and gave birth to a son. 9 And the Lord said, Name him Lo-ammi [Not My People], for you are not My people and I shall not be for you.**

**10 Yet the number of the sons of Israel  
Will be like the sand of the sea,  
Which cannot be measured or numbered;  
And in the place  
Where it is said to them,  
You are not My people,  
It will be said to them,  
You are the sons of the living God.**

**11 And the sons of Judah and the sons of Israel will be gathered together,  
And they will appoint for themselves one leader,  
And they will go up from the land,  
For great will be the day of Jezreel [Ingathering by God].**

What has happened here?

The Prophet Hosea receives a message from the Almighty. Hosea does as commanded. He takes a woman named GOMER (1:3). They have a son named Jezreel whose name may connote either scattering or ingathering. At first it is given the negative implication which we are told applies to all "Israel" (1:4).

Then comes a daughter whose name indicates that God will not have compassion on "Israel" (1:6).

We are then told that Judah is not in the equation (1:7). This reminds us that when Hosea prophesied the Tribes of Israel were divided into two. There was one section, referred to as "Israel", comprising 10 Tribes. The second portion comprised the Tribes of Judah and Benjamin along with Levites (2-Chronicles 11:14) and others who had attached themselves

to the group. Together they were all known as "Judah". Judah is NOT being spoken about in this Prophecy. Hoseas has gone out of his way to emphasize this. The prophecy only concerns the Ten Tribes of "Israel".

After that a son, "Lo-Ami" ["Not my People"] arrives. His name means that "Israel" (i.e. the Ten Tribes) shall be disowned and not considered as belonging to the God of Israel.

Nevertheless these Ten Tribes of Israel will grow into an immense multitude (1:10).

They shall, at some stage, be accepted anew.

The Almighty shall be reconciled to them apparently after they have become an immense multitude and done whatever else was required of them. They shall be re-united with Judah BUT until then they will have been separated from her.

We have noted that their mother was named Gomer. They therefore could be considered "Sons of Gomer".

We already have however a group of peoples named after Gomer. These were Ashkenaz, Riphath, and Togarmah sons of Gomer son of Japheth son of Noah.

#### **Genesis 10:**

**1 Now these are the records of the generations of Shem, Ham, and Japheth, the sons of Noah; and sons were born to them after the flood.**

**2 The sons of Japheth were Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras.**

**3 The sons of Gomer were Ashkenaz and Riphath and Togarmah.**

We find regions mentioned in the Bible and in the Sages as those to which the Ten Tribes were exiled (Afriki, Habor, Media, etc.) as the same as those which the same sources allocate to descendants of Gomer (Habor, Afriki, Media, etc). We also encounter a group of peoples referred to in Assyrian

sources as "Gimirri" and other similar names which we are told are all variants of the name Gomer. And we then discover Israelites identified with this group. What is more, later traditions identify Gomer son of Japhet with peoples in Western Europe and the Bible predicts that the Ten Tribes will be found on the fringes of Western Europe.

We are therefore justified in interpreting the Prophecy of Hosea as saying that the exiled Ten Tribes will become associated with a group of other peoples otherwise identified as Gomer.

What exact form this association will take (union, federation, domination, subjection?) or how long it is expected to last for is not known. It will however take place so we make take this into cognizance in our researches concerning the whereabouts of the Lost Ten Tribes of Israel.

## **Gomer and the Welsh**

The Welsh call themselves Cumbri, Cymri, Kumeri, and Gumbri and their language "Kumeraeg" or "Gumeraeg". The Welsh traditionally identified themselves as descended from Gomer<sup>E1</sup>. Their language was in part derived from Hebrew as we shall see.

## **Albion = Lebanon of Asher and Manasseh.**

"The name Albion, usually given by the early Greeks to the island of Britain was a native appellation; it first occurs circa 322 B.C., but was apparently known to Himilco two centuries earlier. It was the old name (*Albion ipsi nomen fuit*; Pliny, N.H. iv.30); but not, it seems, the oldest, the last honour belonging to *Kimmeria*"<sup>1</sup>.

ALBION may be understood to mean Lebanon and many of the early inhabitants of Britain came from the Lebanon which was part of the land promised to Israel and had largely been controlled by the Lost Ten Tribes before their exile. The Prophet Zechariah (10:10)<sup>E2</sup> predicts that Ephraim is destined

to re-possess both Lebanon and Gilead meaning Syria! Gilead was to the east of the Jordan and was divided between the tribes of Reuben and Manasseh. Namesakes link Celtic-British and other Celtic peoples with such Israelite entities as Gebar (Gabair, Gabraige, Gabrontovices, etc.), Peresh (Parissi), Eladah (Uladah) and Maachah (Emain Machah), all of which relate to the Tribe of Manasseh.

### **GEBER = Gabar of Manasseh**

In Britain, to the northeast of Eboracum (York) and the Parissi were the GABRANTOVICES. Further north in the Caledonian region of the Gadeni (Otadeni) was the settlement of Gabrosentas. These names bear the HEBREW ROOT "GEVER" or "GEBER" (GBR) from which are derived Hebrew words meaning male (gever); hero (gibor); important, usually rich, public benefactor (gavir). As a verb the root GBR denotes "to overcome". In Hebrew-Yiddish, "gavir" came to denote "rich benefactor" or important person. The Anglo-Saxons called an independent peasant a "gavir", i.e. they used the same word in almost the same way. The English word GOVERN said to be derived from the Latin Gubernare (to steer, direct, guide, govern) ultimately comes from the same root. The English usage is actually closer to the Hebrew original than it is to the supposed Latin source. Similar cases, in which the English have adopted a word of ultimate Hebrew (or Semitic) origin and used it in a manner closer to its original employment than the intermediary did, occur quite frequently. Pliny (N.H.6.7) reports the Gabri from Asiatic Sarmatia. Ptolemy recalled the GABRETA in Baiern (Bavaria). The researcher Zeuss identified the Gabreta as a Celtic people and compared their name to that of the city of Gabromagus and Vergobretus (in the territory of the Aedui of Gaul, Caesar, G.W.1; 16). There was also a Celtic group called Guberni (Pliny N.H.4; 17) between the Ubii and Batavi in Holland.

In ancient Ireland there was a tribe called Gabraige and a place named Gabran (mod. Gowran in County Kilkenny). A king of the Picts in northern Scotland had the same name of Gabran.

The Lagen people gave their name to Leinster in east Ireland. They were also known as GABAIR. After being conquered by the Milesian Goedels, the Lagen Gabair joined forces with them and participated in raids on, and settlement in, Scotland. They have been equated with the Gailian or Galioin which names may well derive from the Golan in the Land of Israel since GEBER or GABAR appears to have once been an important family name in that general area. Amongst the southern Angles in Germany prior to the invasion of Britain were the GIRVII who gave their name to a region (Girviorum) in England near Peterborough, north of London.

In the Bible the root GBR is found in GABRIEL (Daniel 8:16) who was an angel. Gabriel in the Midrash (Numbers Rabah 2;10) was considered the guiding angel of the forces led by Ephraim who were the Tribes marching to the west of the Tabernacle: These were Ephraim, Manasseh, and Benjamin. The personal name "GEBER" is also derived from the "GBR" word-root. The name "Geber" occurs twice and then in connection with the twelve princes King Solomon set to govern the Twelve Tribes of Israel:

**"And Solomon had twelve officers over all Israel....The son of Geber, in Ramoth Gilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars.....**

**"Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og**



**king of Bashan; and he was the only officer which was in the land." (1-Kings 4:7, 13, 19).**

The use above of the form "**Son of Geber**" without any preceding appellation is unusual and perhaps indicates the beginning of a clan of which GEBER was to be considered the founder and namesake. In continuation Scripture again mentions "Geber",

It is well to note the connections of these personages, Geber son of Uri, and (his son?) "The Son of Geber", with the territories of Gilead and Yair (Jair). Gilead gave his name to the Galatae (Galadi) in Gaul and to the Caledonians in Scotland within whose area the township of **Gabrosentas** was located and place names recalling **Iar** (i.e. Yair) an eponymous ancestor are also found in Scotland as well as in Ireland.

On Ptolemy's Map of "Arabia" are listed numerous place and historical ethnic names proving that Israelite tribes once ruled over all the area of northern Syria reaching at least to the Euphrates. Examples are the areas called RAHABENI (i.e. Reuben), MASANI (Manasseh), CAUCHABENI (i.e. Sons of Chauchi, i.e. of Haggi son of Gad), BATHANAEI (Bashan in Aramaic), CHALYBONITIS (Chalybes of Judah), and the cities of Belginaea and Belagaea (Belgae from Bela-g-h of Benjamin), and GABARA from Geber in the region of Bashan (Bathanaei) close to Masani (Menasseh). The "House of Gabbar" were the ruling dynasty of "Yadi". Yadi was a Judaeen enclave in north west Syria ("Hamath which belonged to Judah" 2-Kings 14:28) known as "Yadi" (i.e. "Judah" in Assyrian) and also garrisoned by the "Dananu" from the Tribe of Dan and somehow associated with the neighboring Tribe of Gad since its other name "Smal" is synonymous with Zephion a clan of Gad. The people of Yadi were taken into exile to an area of Armenia whereto exiles from the Ten Tribes were also taken.

There was at least one additional town named GABARA recalled in an Assyrian inscription in what later became the

Assyrian province of Magidu (i.e. Megido) in the northern Galilee in the Land of Israel.

### **Frisiones (of Holland) and Parissi**

**= Peresh of Menasseh.**

Peres (Perush) was also part of, or from the same family as Gilead (1-Chronicles 7:16) and the Parissi were in the same areas of north Britain as the Gabrantovices who perhaps belonged to them. The Parissi were also found in Gaul and gave their name to the capital, Paris. The Frisians of the Netherlands may also have the same origins as the Parissi since in Hebrew the same letter is employed to denote both "p" and "ph" (i.e. "F") and the two sounds interchange.

In Anglo-Saxon times many of the invaders of Britain arrived via Jutland and Procopious reported that the Anglii, Britones, and Phrissones had divided Brittia between them.

### **Uladah (Ulster) = Eladah of Ephraim**

Ulster (Northern Ireland) was formerly known as Uladh. "Eladah" (=Uladh) was a great grandson or grandson of Ephraim (1 Chronicles 7:20).

### **Emain Macha (Ulster) = Abel beth Maachah of Manasseh and Nephtali**

Emain Macha (the ancient capital of Ulster) is synonymous (in Biblical Hebrew) with Abel beth Maachah. Abel beth Maachah was an important center whose inhabitants were deported to Assyria by the Assyrian king Tiglathpileser. It was in the territory of Naphtali (2-Kings 15:29) adjoining Manasseh while "Maachah" the wife of Machir (son of Manasseh) was the mother of Peresh, Sheresh, Ulam, and Rakem (1-Chronicles 7:16). Amongst the several wives of Caleb prince of Judah was a concubine named also Maachah (1-Chronicles 2:48-49) who bore him Sheber and Tirhanah, Shaaph (father of Madmannah) and Sheva (father of

Machbena and Gibeah); and also apparently Achsah the famous daughter of Caleb who married Othniel ben Kenaz and settled in southern Judah (Joshua 15:16-19) as well as waging war against the King of Mesopotamia (Judges 3:9). Some of the descendants of Caleb were to be found in northern Syria in an area belonging to Yair who in turn was affiliated with Gilead of Manasseh.

"Macha" in Irish tradition was an ancestress identified as the goddess of war.

"Abel" (as in "Abel-beth-Maacha"), says Even Shushan, is a form for "Even" (Hebrew: "stone" or "foundation" or "plain") which in turn is interchangeable with Amen<sup>E3</sup>. Emain could be a derivative of Amen. The "beth" meaning "house" in "Abel-beth-Maacha" is really optional. We thus have Emain Macha being the same as "Abel-beth-Maacha". It could be that the linguists will tell us that both names have known meanings and they are entirely different from each other. Maybe. On the other hand when names pass from one language to another they may take on new meanings while still sounding similar to what they previously had.

Emain Macha of Ireland in Hebrew is a name synonymous with Abel beth Maacha which had probably been formed when the adjacent settlements of "Avala" or "Abala" and Maacha joined together:

**2-Samuel 20:14: "And he went through all the tribes of Israel, Abelah and to beth-Maachah..."**

[Scandinavia according to Pliny was called by the locals Abalus and a legendary western paradise home of the Tribe of Dana was known as Avallon.] Abala belonged to Naphtali who were full-brothers to Dan and both settled in Scandinavia.

### **Gadeni (of Scotland) = Gad**

**GAD.** The Gadeni were a people of Scotland. They came from the Israelite Tribe of Gad. They were centered around

the site of Edinburgh also called Giudi<sup>2</sup>. GAD in Hebrew could be pronounced as GOTH<sup>E4</sup>. The Goths applied the name GAD to themselves. The Goths were a people who in ancient times had been reported (as Guti) in the Middle East area together with the Sakae [Scythians] and Gimiri [Cimmerians]. When the Cimmerians crossed into Europe and continued westward a portion of the Guti and others remained in the Balkans. These became known as the Getae and Dacae. The Getae were regarded as a branch of the Goths and later rejoined the rest of them. Getae and Dacae were also reported as participants in the Anglo-Saxon invasion of Britain. The Dacae have been identified with the Danes. The language spoken by the Goths while they were in the Balkans is known as Moeso-Gothic. This tongue is said to show some similarities to the Gaelic of Scotland<sup>3</sup>. The Goths and the Getae (of the Balkans) were originally the same people and contemporary authors recognized them as such. The Getae were renowned for their sense of justice and their belief in immortality and in an unseen God. Their prophet was known as Zalmoxis, "Zal" is said to mean "chief" and "Moxis" to be a form of Moses<sup>4</sup>. The Getae province called Moesia in the Balkans is also said to be named after Moses. Aspects of their religion paralleled those of the Celtic Druids<sup>5</sup>. Scotland was invaded by the Picts who descended from the Agathyrsi one portion of whom had neighbored the Getae in the Balkan area. Isidore of Seville and Rabanus Maurus are quoted as ascribing Gotho-Scythic ancestry to the Scottish<sup>6</sup>. The Welsh are said to have called the Scottish "Ysgothiad" and their land Ysgotland (i.e. Land of the Goths) and ancient English authors called the Scottish "Ysgoths"<sup>7</sup>.

### **Barrach (of Ireland) = Barak of Nephtali or Borad of Ephraim**

The Brigantes were recorded in Ireland, in Northern England, and in eastern Gaul. The Bairrche, traditional

descendants of Daire Barrach, were a section of the Brigantes in Ireland. A god in Brigantian Britain was called Barreks and linked with Mars of the Romans<sup>8</sup>. In Hebrew, "Barak" means lightning and "Barak the son of Abinoam out of Kadesh Naphtali" (Judges 4:6) had been an early military leader of the northern Tribes. He was probably a Naphtalite. The Hebrew name "Barak" can be understood as either synonymous or at least similar in meaning to Bored and in Hebrew is spelt similarly. Bored was a grandson of Ephraim (1-Chronicles 7:20). There were the Boradi with the Goths, the Bardi in Sweden, and Bordeaux in southwest Gaul was originally known as Bard-galli.

### **Isru and Isurium (of Britain) = Israel**

**ISRAEL.** Isurium was a city near York also known as Isurbrigantium<sup>9</sup>. The name relates to "Isru" ancestor of the British in Irish legend and a form of the name Israel.

## **End Notes to Chapter 7**

### **E1. The Name Montgomery**

La Tour p.194 explains the family name Montgomery to mean "Mount of Gomer" but others refute this on linguistic grounds.

### **E2. The Return to Gilead and Lebanon**

The Prophet Zechariah told us:

**"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them...and they shall be as though I had not cast them off...**

**"And they of Ephraim shall be like a mighty man...**

**"I will hiss for them, and gather them....**

**"..And they shall remember me in far countries; and they shall live with their children, and turn again.**

**"I will bring them again also out of the land of Mitsrayim, and gather them from Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them" (Zechariah 10:6-10).**

The place-names above "Mitsrayim" (translated as Egypt but maybe also indicating Russia) and "Assyria" were names for the places of exile. The Lost Ten Tribes were exiled to "Assyria" which term then encompassed other places of settlement:

**"The king of Assyria ....carried Israel away into Assyria, and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes" (2-Kings 17:6).**

Elsewhere in Prophecy, "Assyria" appears to be a general term for Western Europe. It follows that Zechariah is understandable as saying that people from Ephraim will be taken from the west and brought back to resettle in Lebanon and Gilead.

**E3. Amana replaces Abena**

See 2-Kings 5:12 in the margin of Hebrew printed Bibles where Abena is replaced by Amana.

**E4. Gad was pronounced as Goth!**

The "a" in GaD is a holem sign pronounceable as "o" and an unaccented "d"(as in GaD) is sounded like an English "th", see Ben Zion.

**References to Chapter 7**

1. Whatmore p.53.	6. La Tour d'Auvergne, p.247.
2. Whatmore p.201.	7. La Tour d'Auvergne p.247.
3. Whatmore.	8. ORahilly pp.36 38.
4. W.F. Dankenbring.	9. Whatmore p.196.
5. Minns.	

## Chapter 8

# Celtic Names that had Hebrew Meanings

### KEREN. THE HORN OF GILEAD

Numerous ethnic names amongst the western Celts, especially in Britain and particularly of Pictish groups in Scotland relate to "Karnayim" of Gilead in Manasseh<sup>E1</sup>. Cernunnos (the horned god) was the god in Britain of the Brigantes<sup>1</sup>. Many Tribes in Britain had names based on the root CRN meaning Horn in both Hebrew and ancient British: The Picts were called Quritenoi or Quriten or Cruithen or included a people of that name.

In Gaul we find the Carnutes (north of the Loire) who were connected with the Druids whose center was in Britain:

"Each year on a fixed date they hold an assembly on consecrated ground in the territory of the Carnutes, whose land is supposed to be in the very center of the whole country of Gaul. Those who have disputes to settle come from all over Gaul to this assembly and accept the verdicts and rulings given to them by the Druids" (Julius Caesar, B.G. vi;2).

In the southwest of Britain were the Cornwealas of CORNWALL. Ptolemy recalls the Cornavii on the west coast apparently in North Wales. North of the Caledoni in North Scotland Ptolemy recalls the CREONE, CARNONE, CERINI, and CORNABI. The inhabitants of the Orkneys and Hebrides islands off the coast of Scotland were considered descendants of Conall Cernach a fact said to prove their linkage with the Cruithen (Picts) who claimed the same ancestor<sup>2</sup>. Ptolemy places the CORIONDI in Ireland. In Irish Mythology Cuiren was

ancestor of a people named Cuirennrige<sup>3</sup>. The Welsh Triads report of the CORANNIED who were assumedly a group composed of Varini-Vandals associated with Angles and Scandinavian groups who collaborated with the Anglo-Saxons in the invasion of Britain. This body eventually congregated in Bernicia ca. Northumberland in England. They included Celtic elements which they had absorbed on the Continent in Poland. In Britain they intermerged relatively freely and quickly with the Celtic peoples whom they conquered. Other "Keren" ethnically associated names in Britain included the Careni, Corinion (Cirencester), Crinan, Cerones, and Carnonacao.

Ptolemy placed the Careotae and Carbone in north European Sarmatia as neighboring the AGATHYRSI who migrated to Scotland and became the Picts. All of these appellations contain the root -KRN- meaning (as in Cernunnos, the Celtic-British horned god) HORN from the Hebrew KRN (Keren) or QRN. The Prophet Amos inveighed against the northern kingdom of Israel prior to its exile: "Ye which rejoice in a thing of naught [Hebrew: "LO-DEBAR"], which say, Have we not taken to us horns [Hebrew: Karn-ayim] by our own strength?" (Amos 6:13). This verse uses a play on words, "a thing of nought" ("Lo Debar") being similar in sound to "LADABAR" a city in the territory of Gad and "Horns" (Karn-ayim) being the same as the name as another city in Bashan of Gilead. These were apparently strategic areas and had been regained by King Jeroboam-2 of Israel from the enemy and it was hoped that with their help security could be achieved. Karnayim became the center and namesake of an important province. In part of the Israelite land of Gilead east of the Jordan, the Assyrians after exiling the Israelites formed a new administrative district named QERNINI<sup>4</sup> (or Kernini). This name was derived from the previous Israelite name "Karnayim". In Greek Tradition, "KRONOS" had apparently been equated with the Canaanite god "Baal" whose worship many of the Israelites



adopted and who was frequently depicted as a two-horned deity. In Classical Mythology, the god KRONOS (cf. "KRN") was identified both with the deity and ancestor of ancient Israel and with the ancient ruler and god of Britain. This in itself already indicates a perceived fraternity between Ancient Israel and at least some of the inhabitants of the British Isles.

### **Agathyrsi (Picts of Scotland and Khazars of southern Russia) = Jeezer of Menasseh.**

**JEEZER.** The Caledonians in Scotland were united with the PICTS. The Picts traditionally had been known as Agathyrsi (also pronounced as "Akatziri") and came from Scythia. The Agathyrsi descended from Jeezer son of Gilead.

**"These are the sons of Gilead, Jeezer, the family of the Jeezeri: of Helek, the family of the Heleki: "And of Asriel, the family of the Asrieli: and of Shechem, the family of the Shechemi: and of Shemida the family of the Shemidi: and of Hephher, the family of the Hephheri..." (Numbers 26:30).**

"Jeezer" in Hebrew is written "Aye(ge)zer" with the middle "e" (- ayin) sound taking a guttural ["ge"] emphasis. The Greeks and northerners would have pronounced this name as Agathyrsi or something similar. Those Agathyrsi who did not cross the waters to Scotland remained in Scythia and formed the central core of the Khazars. The Khazars had a tradition that they were descended from the Tribes of Simeon and Manasseh. Most of the Khazars converted to Judaism. They once possessed a large, powerful, enlightened, and highly civilized kingdom in southern Russia. The Khazars are believed to have been ethnically connected with the Fins (of Finland), the Scandinavians, and with the Anglo-Saxons. Saksin (near the mouth of the Volga River) one of the Khazar capitals was referred to as the "SAXON" city. Herodotus (iv.10) claimed that Agathyrsus, Gelonus, and Scythes, were all sons of

Hercules and a woman who had a snake's body from the waist down. (Diodorus Siculus 16;24 reported the view that the Galatae were descended from Hercules and a maiden named "Celtica".) The Agathyrsi were linked with the Assyrians having once been colonists of theirs. The Khazars who were a branch of the Agathyrsi had a tradition (quoted by Eldad HaDani in ca.850 CE and the Cochin Scroll) that they were descended from Manasseh. These indications consequently confirm the notion (supported by additional evidence) that part of the Picts (who descended from the Agathyrsi) were also descended from Manasseh.

### **Bel of Britain = Baal of Israel and the Middle East**

**BEL** was a major god amongst the Celtic British. Land's End (off the west coast of England) was called Belerium. There was a bay named Belisama (Mersey). These names are those of Syrian gods. Hartland was named the Cape of Hercules. An inscription in Greek has been found at Colchester (Essex) honoring Hercules of Tyre<sup>5</sup>, i.e. of the Phoenicians.

**HU**. The supreme British Celtic God was named HU<sup>6</sup> which name is derived from that used by the ancient Hebrews for God.

**ARABIA**. The Romans referred to Britain as "*The Treasure of Arabia*"<sup>7</sup>. Classical Greek and Roman Geography often did not distinguish between Syria (i.e. northern Israel), "Palestine" (i.e. southern Israel), and northern "Arabia" which encompassed present day Syria, northern and eastern Israel, Jordan, Arabia, and sometimes even Egypt! Ptolemy applies the name "Arabia" to the previous Israelite territories of Gad, Reuben, and half-Manasseh. He refers to the Kingdom of Bathanae meaning the Bashan of Israel! Later, Jewish derived Arabian sources were to say that the Children of Ad (meaning the Lost Ten Tribed Israelites) were in the Happy Islands of the

Far West out in the Atlantic Ocean i.e. they were in the British Isles.

### **Isaca and Isca (of Britain) = Isaac**

In southern Britain the Isaca River (modern: Exe River, Devon) and the settlement of Isca (Exeter, Devon), both recorded by Ptolemy, were named after Isaac father of the Israelite tribal patriarch. The settlement of Isaccea on the Danube is considered to have a Celtic name<sup>E2</sup>.

### **Cair Lud (London) =**

### **Kiriat (Walled City of) Lud**

London was known to the Celts as Cair Lud meaning possibly "Walled City (Hebrew: Kiryah) of Lydia"; "Lydia" (Hebrew: "LUD") being the name of an important city in Israel on the borderland between Dan and Ephraim. Modern Israel's international Ben Gurion Airport is near Lud. London was called New Troy by the Romans. In Hebrew, "Kir" means "wall" and "kiryah" means "walled city"<sup>8</sup>. In Celtic "caer" also denoted "walled city"<sup>E3</sup> and many places in Britain (e.g. Caernavon<sup>E4</sup>) were prefaced by "Caer". "Lud" was also the name of the state Lydia on southwest Anatolia which the Cimmerians conquered and settled in for some time before moving further westward. An old Irish source "La Vita sancti Cadroe" (ca. 1100 CE) said that the Irish had dwelt in a Greek city of Lydia whence they moved to Thrace then via the Mediterranean reached Ireland and from there colonized northern Scotland<sup>9</sup>. The Prophet Isaiah in a passage apparently concerning the Lost Ten Tribes speaks of Israelite refugees that at one stage in their history escaped to the nations of "Tarshish, Pul, and LUD, to those that draw the bow, to Tubal, and Javan, to the isles afar off.." (Isaiah 66:19).

### **Erin (Ireland) = Eran of Ephraim.**

ERAIN was an area in southern Ireland and ERIN is a name for Ireland; ERAN was a son of Ephraim.

### **Britain from the Hebrew "Brit"**

The name Britain is also probably derived from Hebrew. "Brit" means "covenant". As an ethnic appellation we find the Ten Tribes of Israel referred to as a "Brit-Am" (Isaiah 42:6, and Isaiah 49:8) or Commonwealth of Peoples<sup>E5</sup>.

### **Oriel**

ORIEL is the name of an Irish Province (also known as "Airgíalla") and this is the Hebrew Biblical name of a Levitical chieftain (cf. 1-Chronicles 6:9, 15:11), and a royal relative (2-Chronicles 13:2), and in later tradition (Numbers Rabah 2:9), the name of an angel, the guardian of the Israelite Tribes of Dan, Asher, and Naphtali.

### **Tamarus = Tamar of Judah.**

TAMAR. There was the TAMARUS River in southwest Britain. Tamar was a matriarch in the Tribe of Judah and a famous daughter of David the King.

### **SIMEON**

The Israelite Tribe of Simeon was traditionally attached to Judah yet indications exist that many from Simeon were also taken into Assyrian Exile. There was the SIMENI Tribe in the east of England and the neighboring Iceni who descend from Yachin a son of Simeon. The Iduma River was on their border. Idumea is another name for Edom and in the Land of Israel Simeon had bordered on Edom. The Irish considered "Simuen" an ancestor of the British and referred to the Welsh as Simeni.

## **Denas (of Wales) = Dan.**

The Damnoni in Scotland neighbored the Gadeni. There were two rivers in Britain named DON one of them in Damnoni territory. The DENAS (cf. Dan of Israel) were a portion of the Silure tribe in southern Wales. The Damnones in Devon and Cornwall occupied a region also known as Daunia and as Dannonia and as Defenia. Defenia derives from the name Daphne which was the site of northern Dan in the Galilee of Israel. The Celts were an amalgamation of peoples who came westwards along several pathways. One of these was that of Scythia with the Israelites crossing the Caucasus moving northwards and even eastwards in part for a while and then turning to the west. The Damnoni and Damnone of Britain were named similarly to the Damnae and Damna of Serica in east Scythia who were known as "Dinglin" to the Chinese and previously as "Dangalae" (i.e. Dan of the Galilee) when having sojourned in southern Persia. In Serica (east Scythia) the Damnae were associated with the Nephtalites from the tribe of Naphtali and with the Yeda from Judah whence came the Jutes.

The Damnae as Danes together with related Israelites from Serica moved to Scandinavia. The Danes of Denmark traced their origin to Dan the Great and in an early historical work the Danes are attributed descent from Dan of Israel and the Jutes (who accompanied the Danes) ascribed Judah as their forebear. In central northern Britain Ptolemy records the city of Danum and it was in this region that after several centuries Viking invaders from Denmark were destined to settle<sup>10</sup>. In addition, the Tribe of Dana were amongst the early settlers of Ireland and came from the Israelite area of Lebanon (according to Irish tradition) whence they were said to have gone to Greece and from there to the far north and from there to Ireland. The Irish claims regarding the Tribe of

Dana are confirmed by archaeology. In Welsh versions the Tribe of Dana are referred to as Sons of Don.

### **Samarabriva (France)**

#### **and Sambre (Belgium) = Samaria of Menasseh**

The city of Samaria was built by King Omri of northern Israel and named after "Shemer" the previous owner of the hill on which the city was built (1-Kings 16:24). It was either in the territory of Issachar or of Manasseh and became the capital of the northern Israelite Ten Tribes whose kingdom is sometimes referred to in the Bible as "Samaria". The city of Amiens in northern France was once known as Samarbriva. Adolf Schulten opined that the name was derived from that of Samaria in Israel<sup>11</sup>. Schulten was concerned to reveal the presence in ancient times of the Phoenicians in the west and especially in Spain and for him the Israelites of Samaria were kind of adjuncts to the Phoenicians. The Somne River was once known as the Samara and the nearby river Sambre in Belgium may also derive its name from Samaria. So too the River Erne in Northern Ireland was once known as the River Samaria.

### **THE HEBREWS OF BRITAIN**

Amongst Celtic names of importance was that of "EBER" (meaning Hebrew) examples of which are found spread throughout the Celtic world. The Celtic settlers of Britain referred to themselves as "Hiberi" or "Iberi" and so they are named in the Geography of PTOLEMY. We have discussed this name above. The Iberi had been in Spain when the name Heber or Iber was first applied to regions and rivers there. After that the Iberi had been driven out to Gaul and the British Isles where numerous additional place and ethnic names received the appellation HEBER and its cognates. This name is considered typically Celtic and an indication of Celtic presence<sup>12</sup>. Its later application as "Iberian" to the Spaniards is a misnomer. The denomination "HEBREW" as applicable to

ISRAELITE in distinction to foreigners is found in the Book of Jonah: Jonah the prophet had been commanded by God to go and call upon the inhabitants of the Assyrian capital city Nineveh to repent. Jonah did not want to help the Assyrians so he attempted to flee the Holy Land which place is most conducive to Prophecy, whereas outside of the Land the Divine Presence makes Itself less palpable. He went to the port of Jaffo on the coast and took a ship headed for Tarshish. A supernatural storm arose and after casting lots the sailors realized that their ship was endangered due to Jonah's presence. The men of the ship asked Jonah:

**"Whence comest thou? what is thy country and of what people art thou" (Jonah 1:8).**

Jonah answered:

**"I AM AN HEBREW; AND I FEAR THE LORD, THE GOD OF HEAVEN, WHICH HATH MADE THE SEA AND THE DRY LAND" (Jonah 1:9).**

"Hebrew" in the Bible is synonymous with Israelite.

## Other Hebrew Names

In Celtic sources many names are similar to Hebrew ones. Examples of Celtic names (with suggested Hebrew equivalents in brackets) are:

Semoni (Simeon), Nemed (i.e. "Separated" equals "Peresh" in Hebrew), Macha (Maacha), Galedon (Gilead), Iar (Yair), Dana (Dan), Don (Dan), Balor (Baal), Bile (Baal), Briga (Beriah), Oriel (Oriel), Etain (Aitan), Manaanan (Manoah), Gall (Gil, Galil), Tara (Atara), Aesus (Esau = Phoenician Esus), Bochra (Becher), Lamech (Lamech), Britan (Brit), Inbual (Anbel, Inbel), Icen (Jachin), Isac (Isaac), Tamar (Tamar), Isc (Isaac), Isaca (Isaac), Conn (Canaan).

Another name of significance in our study is "Hyperborean" meaning "Northern Hebrew" and this appellation was applied to the Celts of Britain.

There were Twelve Israelite Tribes and Welsh tradition listed Twelve different peoples who invaded Britain<sup>E6</sup>. Representatives of all the Israelite Tribes do seem to have settled within the British Isles though the dominating elements belonged to the Tribes of Joseph, Ephraim and Manasseh and eventually especially of Ephraim since much of Manasseh later emigrated to North America.

## End Notes for Chapter 8:

### E1. Sample of Celtic Ethnic Names based on the Root CRN

Cernunnos (of Britain), Careni, Corinion, Crinan, Cerones, Carnonaco, Cornwealas (of Britain), Cornavi (of Wales), Creone, Carnone, Cerini, Cornabi, Conall Cernach, Cruithen (all probably Pictish groups of Scotland), Carnutes (of Gaul), Coriondi (of Ireland), Corannied (Vandals? of Britain), Careotae and Carbone (Agathyrsi-Picts and Khazars of Sarmatia) all derive their name from "Karnayim" of Gilead in Menasseh.

### E2. Is "Isaccea" from Isaac or from a word meaning "water".

It has been claimed that "Isaccea" and similar names are derived from a Celtic root meaning "water". This may be so or it may be a rationalization of an existing name. See our remark in the following footnote below on the word "cair". Similarly the term "Iber" or "Hiberni" or similar names is found all over the Celtic world and in Celtic tradition has ethnic connotations. We believe that this name comes from the Hebrew "Heber" or "Ivri", "Ibri", meaning "Hebrew". Academic studies may be found announcing that "Heber" or "Iber" derives from the yew tree (in Gaul and Britain), or from the name for Ireland (?), from the name for river bank (in Spain), and from the name for



“boar” (in Celtic Germany?). Concerning these academic claims it may be said that:

1. At the very least our deductions are as good as theirs and I would say that (in this case and almost certainly in others) ours are true whereas the others are not. IN Britain the root “Aber” appears to have meant a ‘crossing-over’ which is the same meaning it has in Hebrew.

2. Regarding the word HIBER at least our deduction is consistent with that of the traditions of the western Celts themselves. i.e. that the word related to an eponymous ancestor, was universally originally applied to the Celts and had primarily an ethnic significance.

3. It should be noted that “Indo-European” languages intermerge and overlap with “Semitic” ones. The division is probably not so clear cut as certain European would like to think it. The Western Celts did have a Semitic substratum in their tongue but the overlying dominant factor was a European one therefore similarly-sounding words could be attributed more than one meaning and related to more than one source, at more than one level: i.e. The Celts spoke a Semitic tongue which was superseded by a European one so the same root having a similar connotation in both Semitic and Indo-European could take various forms and be attributed differing meanings in same cases closer to the Semitic original and in some not.

### **E3. Is the word “Cair” of Hebrew or Latin Origin?**

It has been claimed that “cair” is not Celtic but rather derived from the Latin “castra” meaning castle. This maybe BUT it leaves open several questions: If derived from Latin why it is apparently found only in Britain and not in other parts of the Roman Empire? Why is its apparent meaning closer to the Hebrew “kiryah” or even “kir” (wall) than in a strict sense the Roman military one? Why does it sound more like the Hebrew

"Kiriah" or "kir" than "castra"? "Kair" is even a feasible Semitic construct for walled town derivable from the root KIR!

#### **E4. Cities with the name "Cair"**

Haberman quotes from R.W. Morgan who gave a list of 31 Druidic centres some of which were: Cair Caint (Canterbury), Caer Wyn (Winchester), Caer Werllan, Caer Brit, Caer Leil, Caer Coel, Caerlon, Caer Don, Caer Guoric, Caer Llyr, Caer Lley, Caer Troia, Cair Evroc, Caer Lleon, Caer Badden, Caer Merdin, Caer Cej, Caer Gloyw.

#### **E5. BRIT**

The Celts of Britain were divided between the Brythons and the Goidels. The name Britain comes from Brython. Brythons settled in Strathclyde of Lowland Scotland and throughout much of the rest of Britain. The Brythons are also referred to as Bryttas.

"The Bryttas evidently called themselves Kimmerii since their descendants, the modern Welsh, call themselves Cymry, the name surviving in Cymru (Wales), Latin Cambria, and perhaps in Cumberland (Whatmore).

"Brit-Am" means "A covenant of the people" or "People of the Covenant". In Hebrew the expression could be rendered as one word and the final "m" replaced by "n", i.e. "BRITAN". It appears twice in the Bible (in Isaiah 42:6 and in Isaiah 49:8) in connection with the Lost Ten Tribes, the foundation of colonies, settlement of waste places, and with several other signs which are apposite to the Isle of Britain and its role in history.

#### **E6. TRIBES OF BRITAIN AND THE HEBREW CELTS THE INVADERS OF BRITAIN ACCORDING TO THE WELSH TRIADS:**

The TRIADS are a collection of ancient Welsh traditions some of which go back very far whereas others are more

recent. The Triads list twelve peoples who migrated to Britain. These are described in groups of three. The first three peoples came to Britain in peace, and all three were related to the Cymry who came with Hu Gadarn from across the Lazy Sea, from Defrobane opposite Byzantium:

The three CYMRY peoples were:

1. The Cymry (proper);
2. The Lloegrwys from Gascony in southwest Gaul;
3. The Brythons.

Another three peoples were admitted as refugees:

4. The Celyddon (i.e. Caledonni) in the north;
5. The Gwyddyl in Alban (Scotland);
6. The Galedon who according to the Triads received Devon and Somerset though the similarly named Golodini were recalled in North Wales.

Three peoples came as usurpers:

7. The CORANNIED from Pwyl (Poland?) to the coasts of Humber and the North Sea. Other sources say that the Corannied came from Ireland or maybe "Pwyl" is yet another appellation for Ireland or a part of it. The name "Corannied" may be applicable to a branch of the Picts, one authority ascribes it to the Angles, and in our opinion it may even refer to an offshoot of the Vandals.
8. The Gwydell Ffichti (Gaeles Pictes) to Alban meaning Scotland.
9. The Saxones. The Saxones and Corannied (of the north) united

There were three tribes of invaders:

10. The Llychlynwr (Scandinavians).
11. Ganel the Gwyddel (Goidel) from Ireland.
12. The Cesariens which maybe means the Normans

The above list gives a great deal of relative weight to peoples of Celtic culture as compared to "Nordic" Anglo-

Saxon, Scandinavian, and related groups. Numerically speaking the list may present a more exact picture than conventional histories do, since some modern authorities claim that the Anglo-Saxons and company were actually few in number and that quantitatively the Celts were always predominant nearly everywhere.



## References for Chapter 8:

- |                           |  |
|---------------------------|--|
| 1. Kearney p.13.          | 8. S.R. Hirsch on Numbers 13;22 cf. Deut.2;36.     |
| 2. O'RAHILLY p.11, p.377. | 9.Feral.   |
| 3. O'RAHILLY p.33.        | 10. All this is briefly explained in "THE TRIBES". |
| 4. Forre p.62.            | 11. Schulten p.492.                                |
| 5. de Rougemont p.368.    | 12. de Rougemont p.102, Hubert p.288               |
| 6. de Rougemont p.370.    |  |
| 7. de Rougemont p.369.    |  |

**"Say unto them. So speaks the LORD God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand" (Ezekiel 37:19).**

## **Chapter 9**

### **More Celtic Names**

#### **Cauci and Chauci = Haggi of Gad**

HAGGI. Haggi (Chaggi) son of Gad gave his name to the Cauci in Ireland and in Germany to the Chauci. The Anglo-Saxons replaced the Chauci and apparently absorbed them prior to the invasion of what became "England".

**Gael = Goli (Exile in Hebrew);**

**Gaul in France and Gaulonitis in Israel.**

GALI. The GAELS in Scotland and Ireland parallel the Galli of Gaul. La Tour d'Auvergne says that "Galli" or "Gallen" in Celtic means "wanderer" and they were a people who loved to change their location. Gali in Hebrew means exiled which is similar to the Celtic "wanderer" but the name may also have some association with the Galil, i.e. with Galilee in the Land of Israel. The Gali in France were called "Gauls" by the Romans who also gave the name "Gaulonitis" to the area of the Golan (northeast of the Galilee) in the Land of Israel indicating that a link between "Gaul" and "Gaulonitis" most probably existed.

**Golodon (of Wales), Caledoni (of Scotland)**  
**and Galadi of Gaul =**  
**Gilead of Manasseh, Gad, and Reuben.**

GILEAD. In the 200s CE the Desi (from Ireland) settled in southwest Wales (Dyfed) and their rivals the Feni (also from Ireland) settled in North Wales. Most of the Feni were later driven out of North Wales by the Roman-induced Votadini from Scotland who settled in their place. The Votadini are associated with the sons of Cunedda from whom came nearly all of the Royal Houses of medieval Wales. The Votadini in Welsh are called "GOLODIN". The Golodin were also known as Gododin. The name "Golodin" is linked with the Caledonians (of Scotland) and Galatae or Galadi of Gaul. A people known too as Golodin settled on the Isle of Wight and neighboring coast. The Welsh Triads mention amongst peoples who settled in Britain, the Galedon who received Devon and Somerset in south England. This area was to later become a center for the Belgae identified with the continental Galatae who were also known as Galadi. In French the Hebrew "Gilead" is transliterated as "Galaad".

**"The sons of Joseph after their families were Manasseh and Ephraim.**

**"Of the sons of Manasseh : of Machir, the family of the Machiri: and Machir begat Gilead: of Gilead come the family of the Gileadi" (Numbers 28:28-29).**

Alternately, "Gilead" son of Machir may have been named in honor of "The country of Gilead" which could refer to all of the Land of Israel east of the Jordan. This was the area which the Tribes of Reuben, Gad, half Manasseh, and (at a later stage) segments of other Tribes occupied.

**"And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession.. ." (Joshua 22:9).**

"GILEADI" therefore as well as being the name of an important clan in the Tribe of Manasseh may also have been an appellation applicable to all Israelites whose tribal territory had been east of the Jordan River, in the country of Gilead. At all events, various considerations strongly suggest that the Caledonians and Golodons of Britain derive from the GILEADI of Manasseh. On the other hand the Galatae (also called "Galadi") in western Gaul may have come from Reuben since Reuben had also occupied "The Land of Galaad" (i.e. of Gilead) in the Land of Israel east of the Jordan River and other factors connect many inhabitants of France to the Tribe of Reuben.

**Mannus = Manasseh;  
Sicambri = Shechem of Manasseh.**

Tacitus (b.56 CE) in his work "Germania", recalled "Mannus" (i.e. Manneseh, son of Joseph) as an ancestor of the "GERMANS" meaning those people who then populated Germany and later, on the whole, moved west and not referring to the "Germans" of today:

"In the traditional songs which form their only record of the past the Germans celebrate an earth-born god called Tuisto. His son Mannus is supposed to be the fountain head of their race and himself to have begotten three sons which gave their names to three groups of tribes the Ingaevones, nearest the sea; the Herminiones, in the interior; and the Istaevones, who comprise all the rest..."

Culturally the said three groups were basically Celtic. They were destined to be conquered and absorbed by the Goths, Angles, Saxons, Franks, and related peoples and to participate in their invasion and settlement of the Western Roman Empire. Tuisto is also rendered Tuisco and the name is sometimes tentatively derived from a root denoting "people" though the original form was probably Hebraic and ultimately came from a Phoenician version of "Isaac". Ancient and modern peoples have a tendency to interpret and modify the

sounds of names in accordance with similarly sounding words of significance to themselves.

Hector Boece (1526-1527) attributed a famous and peculiar group of stone circles at Aberdeen, Scotland, to a legendary pre-Roman king named MAINUS and this name may also be a form of Manasseh.

According to Pliny (N.H4;14) Mannus fathered the Histaevones to whom belonged the Sicambri. Manasseh was the father of Machir father of Gilead one of whose clans was the Shechemites (Numbers 28; 29, 31). Manasseh is paralleled by Mannus, Gilead by the Galatae, and Shechemi by the Sicambri. The Sicambri first were recalled in Afghanistan (near Hara, one of the places of exile of the Ten Tribes mentioned in the Bible) where they were also known as Syracusae or Syrians of Cush. Later they migrated westward. In Europe they were reported (by the Greek inhabitants of **Olbia** on the shores of the Black Sea) as belonging to the Galatae. They were also recalled under the names of both Galatae and Syrakusans (cf. Syracusae, "Syrians of Cush", east of Hara) on the Adriatic coast and later in South Holland. For a time the Sicambri were stationed in the region of Westphalia (in West Germany) and a Latin source identified them as "Scythae Cimbri" i.e. Scythian Cimbrians. Later the Sicambri invaded Gaul and were then considered a Frankish group. They amalgamated with the Salian Franks who also received the name SICAMBRI due to them. There was a connection between the Sicambri and the Anglo-Saxons.

### **Sciri = Issachar**

**ISSACHAR.** The Sciri had been allies of the Sicambri in the attack on Olbia and with them, were then also identified as Galatae. The Sciri later became part of the Goths and ultimately appear to have settled in France or Switzerland. The Sciri came from the Israelite Tribe of Issachar



### **Samides (of Gaul) = Shemida of Manasseh.**

Shemida, brother of Jeezer and Shechem, and son of Manasseh later became known as SAMIDES legendary ancestor of Celtic groups in southern Gaul. Aylett Sammes reported that Britain was once known as Samothea in honor of Samothēs. These permutations all derive from the same source. They are all derivatives of Shemida of Manasseh. [In Hebrew an unaccented "d" could be pronounced as "th"].

### **Goedel (of Ireland) = Gedalyah.**

The Hiberni settlers of Ireland were also known as Goedels. It is interesting to note that GOIDEL in Hebrew connotes "large", "great", and is derived from the root GDL. Several important personages in the Bible were named Gedalyah and those listed all seem to belong to either Judah or Levi.

### **Bernicia and Brigantae = Beriah of Asher, Ephraim, and Benjamin.**

Bernicia was the name of a kingdom in northern England and lowland Scotland. The name is derived from the Brigantes whom Tacitus described as the most populous tribe of Britain. The Brigantes called themselves Brigi which is actually also a name once used for Phrygian. The Cimmerians had sojourned in Phrygia (Anatolia) for some time. The name is connected to the Hebrew Beriah also pronounceable as "Beria-g-h". Ancestral figures named Beriah are recorded as the apparent founders of clans in the Tribes of Asher (Genesis 46:17), Ephraim (1-Chronicles 7:23), and Benjamin (1-Chronicles 8:16). Ptolemy reported Brigantes in Ireland and O'Rahilly states that the Brigantes of both Ireland and Britain were part of the Belgae.

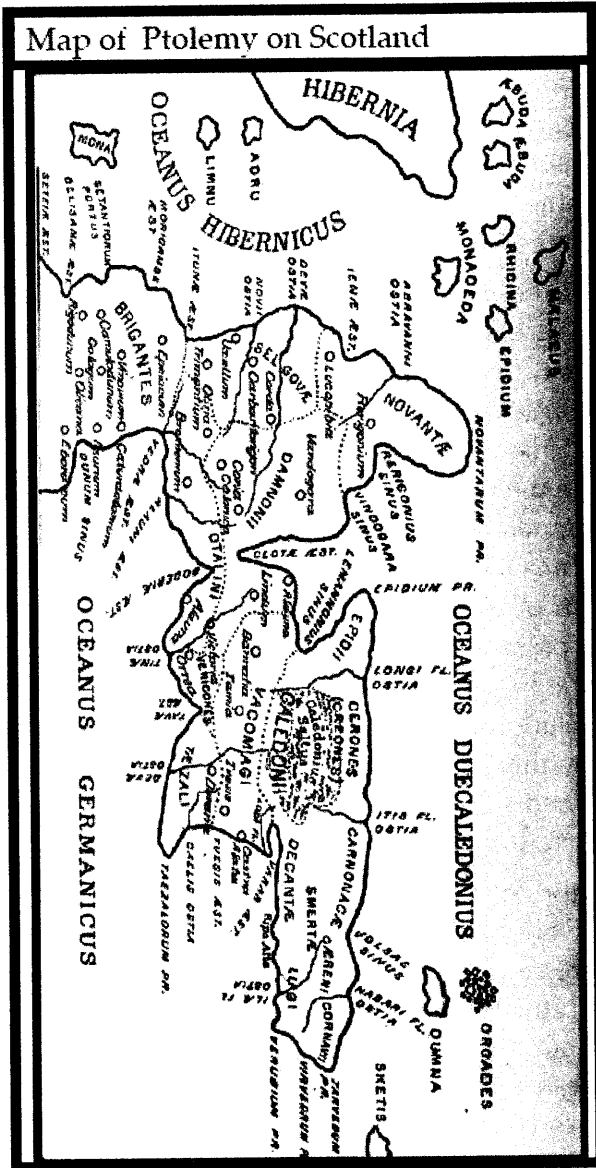
We also find Celtic groups with Hebrew type names recalling Yair from Manasseh and others as discussed above.

## PTOLEMY ON THE BRITISH ISLES

Claudius Ptolemy (c. 100 – c. 170 CE) was a native of Alexandria in Egypt. He wrote in Greek. Ptolemy used Babylonian and Phoenician sources. Very little is known for certain about him. Ptolemy wrote the *Almagest* which is the only surviving comprehensive ancient treatise on astronomy. He also wrote his *Geography* (also called the “*Geographia*”), a compilation of geographical coordinates of the part of the world known to the Roman Empire during his time. He relied somewhat on the work of an earlier geographer, the Phoenician, Marinos of Tyre, and on gazetteers of the Roman and ancient Persian Empire. Ptolemy also acknowledged the ancient astronomer Hipparchus for some of his information. The maps in different editions of the *Geography* of Ptolemy are the product of later compilers basing themselves on the descriptions given by Ptolemy. Ptolemy's Map of Britain shows the Tribal situation in the Celtic era but is not all-inclusive. Other groups not mentioned by Ptolemy are known to have been in Britain according to Roman and later Celtic accounts though at all events Ptolemy's description is, on the whole, the best available. The information on which these maps are based dates from before the Anglo-Saxon and Viking conquests.

The DAMNONII in southern Scotland and in southwest Britain also relate to DAN. The BRIGANTES in northern England came from BERIAH (Beria-g-h), son of Asher (Genesis 46:17), and were also found in Switzerland and Southeast Ireland. The PARISI came from Peresh son of Machir and part of Gilead, meaning the Galatae. They were centered to the west of Eboracum (York City of Hebrews) and also were in Gaul where they gave their name to Paris, the capital city. The CALEDONII (in northern Scotland) relate to Gilead of Manasseh and the Galatae. ALAUNA reminds one that the name ALAN was to be

found amongst the Celtic Scotch suggesting a connection with the Alans of Scythia who came from Elon, son of Zebulon (Genesis 46:14). The presence of the GADENI near here is known from other sources. The Gadeni came from Gad.

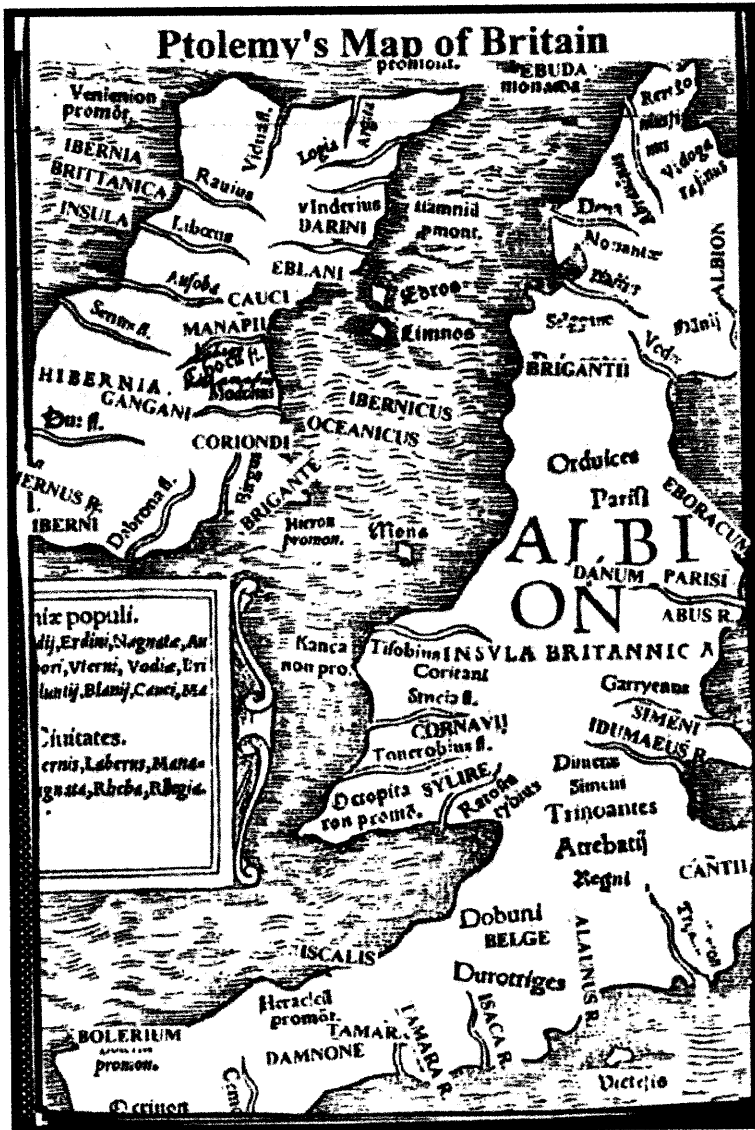


The names ALBA (Scotland) and ALBION (Britain, England) imply a relationship with Albania of the Caucasus from which area part of the Picts traditionally came. The names "Alba" and "Albion" are also cognate with Lebanon. The Picts were in this part of Scotland and derived from the Agathyrsi, as did the Khazars. The DON RIVER of Scotland is in this region and there was another Don River to the south confluent with the Humber in Northern England and passing by the city of Danum. "Danum" seems to be referred to simply as "Dan" in the Roman Peutinger Map of ca. 400 CE, or "Dan" was the name of another nearby settlement. The Don Rivers are reminiscent of the Don River in Scythia and the Tribe of DAN.

The ABUS River (i.e. the Humber) in Northern England bears a name recalled in the Abi Scythae who came from Job, son of Issachar (Genesis 46:13), near Scythian Serica. The SIMENI came from Simeon of Israel. They adjoined the Icenii of Yacin, son of Simeon, and on their border was the IDUMAUS River, just as in the Land of Israel Idumea (Edom) bordered the territory of Simeon and was in part conquered and settled by Simeonites. The SYLIRE (Silures) of Southern Wales came from Saul, son of Simeon. The ALAUNUS River in the south parallels the presence of ALAUNA town in the north. The ISACA River was named after ISAAC, father of Israel, just as the Usk River in Silure territory of Southern Wales was named Isc and flowed by the town of ISCA. The TAMARUS River in the south was named after TAMAR, a wife of Judah, and mother of Perez and Zerah, sons of Judah.

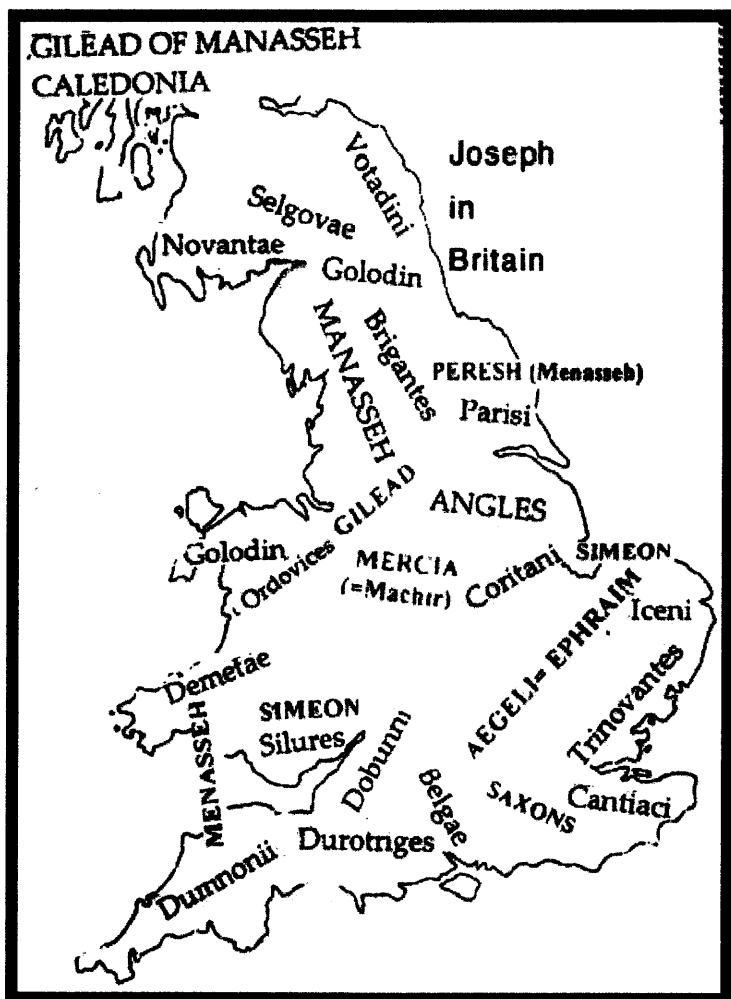
The territory of Judah had adjoined that of Dan and the DAMNONES were also called Dannonians and Daunians and relate to Dan, as do the DAMNONII in Scotland and the Damnae of Scythian Serica. In IRELAND existed a portion of BRIGANTES from Beriah of Asher (Genesis 46:17). The IBERNI suggest Iberia in the Caucasus, a place of Israelite exile. The Scotch and Irish Gaels called themselves IBERI or Hiberi which

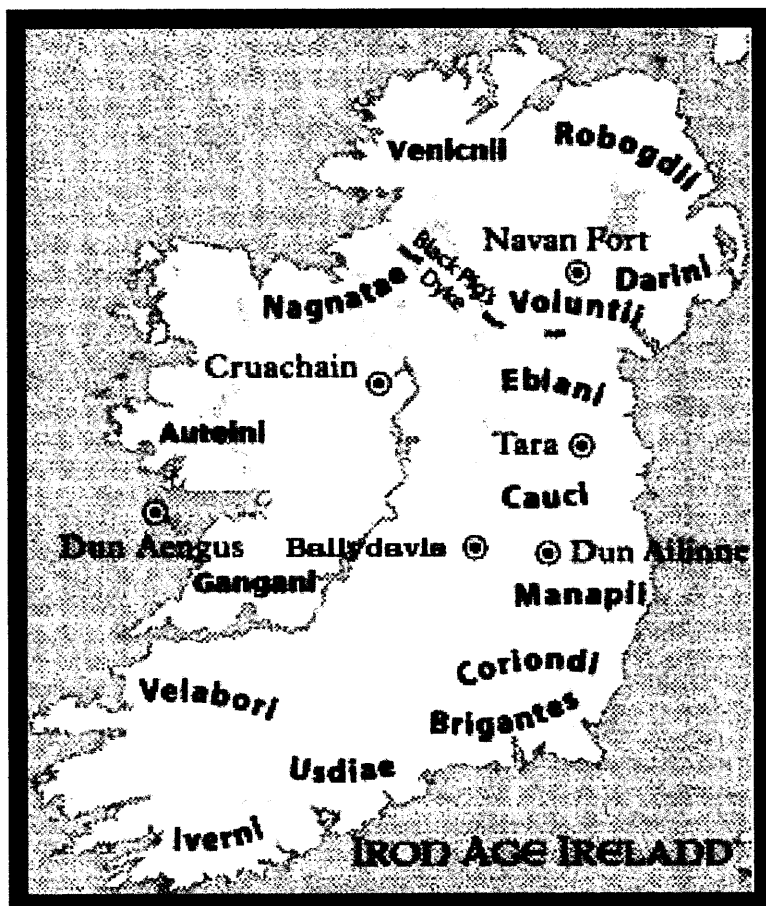
name means HEBREW. All the inhabitants of the British Isles were known as Iberi meaning Hebrews.



The MANAPII were recalled in the Menapii of Holland and Menapia of Bactria east of the Caspian Sea. The CAUCI were paralleled by the Chauci Franks in Europe and the Cachage Scythae of Scythia, descended from Hagi (Chagi) of Gad. Irish Mythology is replete with Hebrew sounding names and ancestral appellations similar to Israelite Tribal Clans. On the West Coast (Mayo region) Ptolemy located the Venicni who were related to the Venetes in Brittany (France) and the Galedoni in North Wales.

Additional Celtic-British associations with Biblical Patriarchs include Gebar of Manasseh: Gabrontovices, Gabraige, Gabair, Gabreta, Guberni, Gabran, Gabair, Girvii, etc.; Gomer = Mont-gomery, Gumeræg, etc.; Eladah of Ephraim = Uladah (i.e. Ulster); Abel beth Maachah of Nephtali = Emain Macha of Ireland; Maachah of Manasseh = Machah of Ireland; Israel= Isru; Keren (i.e. Karnayim of East Manasseh) = The god Cernunnos and numerous tribal names especially in Scotland and West Britain bearing the root CRN; Oriel = The province of Oriel in Ireland.







## Chapter 10

### Druids and the Law

#### Moses, Ireland and Britain

"It is stated in very old copies of The Book of Invasions and other ancient documents that it was the Mosaic Law that the Milesians brought into Errin [i.e. Ireland] at their coming; that it had been learned and received from Moses in Egypt by Cae Cain Beathach, who was himself an Israelite, who had been sent into Egypt to learn the language of that country by the great master Fenius Farsaith, from whom the Milesian brothers, who conquered Errin, are recorded to have been the twenty second generation in descent; and it is stated in the preface to Seanchas Mord that this was the law of Errin at the time of the coming of St. Patrick".

LOUIS HYMAN, "The Jews of Ireland",  
Jerusalem, Israel, 1972, on p.1

Seanchas Mord was a constitutional document and the major work of Ancient Irish law. In the preface to Seanchas Mord it says that the Law of Moses was the law of Ireland before St. Patrick came. Hyman in effect reports that old copies of the Book of Invasions and other old documents state that the Goedels or Milesian Irish at one time had kept the Mosaic Law and at least some of them were descended from Israelites.

Leslie Hardinge also relates that the Celtic Christians of the British Isles placed a "*strong emphasis on the legal aspects of the Old Testament*"<sup>1</sup>. An Irish work ("Liber ex Lege Moisi") from ca.800 CE uses Old Testament Law as "*a prime directive, for the proper conduct of everyday life*". It is claimed that the Celtic Church was closer to Judaism than any other branch of Christianity.

"The shared elements include the keeping of the Saturday Sabbath, tithing, the definition of 'first fruits' and offerings, the establishment of walled precincts for the priestly/monastic families, inheritance of religious office, and fasting and dietary restrictions. It also appears that the Celts kept Easter by older methods of reckoning, one of which caused Easter to coincide with the Passover"<sup>2</sup>

"Other scholarship suggests that Irish Churchmen of the seventh and eighth centuries actually considered themselves to be priests and Levites, as defined under Old Testament law"<sup>3</sup>.

The British scribe Gildas (500-570 CE) apparently believed the British Celts ("Britones") to be of Israelite descent<sup>4</sup>. At all events, he accused them of wanting to join the Jews.

"Theodore, Gildas, and Wilfred all associated the Celtic practices with the Jews"<sup>5</sup>.

Celtic Christianity was a cultural continuation of Celtic Druidism which emphasized Oral tradition and the learning by rote of ancient law.

**Julius Caesar** (The Conquest of Gaul) wrote:

"The Druidic doctrine is believed to have been found existing in Britain and thence imported into Gaul; even today those who want to make a profound study of it generally go to Britain for the purpose...It is said that these pupils have to memorize a great number of verses so many, that some of them spend twenty years at their studies. The Druids believe that their religion forbids them to commit their teachings to writing, although for some other purposes, such as public and private accounts, the Gauls use the Greek alphabet".

Boswell adds to the above listed Jewish features of Celtic religion:

"...the prominence of Hebrew features in Irish canon law collections (including Biblical cities of Refuge and Jubilee

Years) together with Mosaic prohibitions on diet and injunctions on tithes...There was also a Hebrew treatment of the sanctuary ...and finally there were many Hebrew words occurring in cryptographic monastic Irish works such as *Hisperica Famina*"<sup>6</sup>.

Mosaic parallelisms found amongst early Celtic Christians include the prohibition of sex in the menstrual period and after birth, also ritual animal slaughter was kept, and usury was prohibited<sup>7</sup>.

Old Testament Biblical injunctions were generally regarded as binding. Members of the Celtic Church were suspected by the Roman Catholics of Judaizing and its members in Scotland were accused of really being Jews<sup>8</sup>.

"A total absence of any sculpture in the round and the rarity of reliefs using human figures, suggests again the Semitic dislike of personification of the god"<sup>9</sup>.

The Romans had persecuted the Druids many of whom, according to Welsh tradition, fled to Scandinavia. This has been confirmed by archaeological finds in Scandinavia. Those Druids who remained in west Britain and Ireland founded colleges and communal settlements based at least partly on clan relationships. With the acceptance of Christianity the Druidical colleges and settlements were transformed into monasteries which at first accepted married members. Very soon after the conversion of Ireland to Christianity the country was covered by monasteries whose complete organization seems to indicate that they were really Druidic colleges transformed en masse.<sup>10</sup> Saints and customs of the early Celtic Church had been taken over from Druidical belief and practice. These may have included customs later identified as Jewish since it is known that a similarity existed in several matters between the Celtic Druidical practice and the Mosaic injunctions. The Druids like the Hebrews practiced social ostracism as a means of coercion. The Druids had an Oral Law

which it was forbidden to write. The Druids gave tithes and first fruits. Their sacrificial modes were similar to Biblical ones. They practiced ritual purity in ways which are reminiscent of the Hebrew lore. Traditions existed that the Celtic Irish practiced the Mosaic Law before the coming of Christianity.

### **The Druids were Negative!**

The Druids should not be romanticized. Apart from regular animal offerings they also practiced human sacrifice and probably ritual cannibalism as well. They worshipped “Bel” the sun-god meaning the Canaanite “Baal”. They also worshipped other foreign idols including Esus who represented Esau the forefather of Edom who had been involved together with Assyria in transporting Israelite captives to the west. The possibility however exists that together with these nefarious customs there were also remnants of Hebraic practices. Not only that but even some of their pagan practices may also help us establish origins from the Land of Israel.

### **The Biblical Background**

The Ten Tribes were exiled for worshipping other gods and adopting the practices of the Canaanite and other Middle Eastern peoples around them. The Bible describes the situation. The Bible (2-Kings 17:6-18) tells us how the Ten Northern tribes were exiled and taken to Assyria and settled in “Halah and Habor, on the river of Gozan, and in the Cities of the Medes.” They were being punished Scripture says for having feared other gods and followed the ways of the surrounding peoples. They had worshipped at open air altars (“high places”) when it was forbidden to do so. They had set up sacred pillars and groves (“Asherim”). They had worshipped molten images of bull-calves, made an Asherah, worshipped the stars of heaven, and Baal. They had passed their sons and daughters through the fire practiced divinations

and enchantments. For all these offences and the like they were exiled and cast out of the Land.<sup>E1</sup>

Amongst other things the above description says that the Israelites before their exile worshipped molten calves; they worshipped at groves called "Asherah" in Hebrew; They had sacred poles. They served Baal; they passed their children through the fire. All these practices were those of the Celts in the west. We shall return to this matter later. The point is that according to the above we could expect to find amongst the Ten Tribes certain pagan practices together with Hebrew ones. This is what we do find. The officiates and accepted authorities within their communities for all this were the Druids.

## **Druids and Israel**

### **A Comparison of the Sages of Judah with those of the West**

In some ways the Druids were paralleled in Judah by the Pharisees and Sages. Amongst the Jews of Judah we find the social class of the Pharisees and the Sages. The so called Celts of Britain, Ireland, and Gaul had the Druids. From a sociological point of view many parallels exists between the Sages and the Druids. Originally they had both belonged to the same class of officers and captains that administered the Oral Tradition among the Hebrews. When the Ten Tribes separated themselves from Judah the northern section became Druids while those who remained developed into the Sages. In the End Times Judah and the Ten Tribes shall re-unite.

## **The Sages and the Druids**

Moses received the Torah and gave it, along with an explanation, to the Children of Israel. The Torah was given to ALL the Community and to all the Tribes. It involved communal and all-Israel encompassing functions. It was not left to every individual to decide how the commandments were to be kept. A central authority was required. The How of Keeping the

Commandments was given over to the Sages: In Deuteronomy 17:8-13, Moses appointed 70 elders who were to help him decide matters of Law. The authority given to the elders continued from generation to generation, and from Rabbi to Rabbi, right down to our time (Numbers 11:16-17). In addition local judges and captains were appointed.

**Exodus 18:**

**21 You should also look for able men among all the people, men who fear God, are trustworthy, and hate dishonest gain; set such men over them as officers over thousands, hundreds, fifties and tens. 22 Let them sit as judges for the people at all times; let them bring every important case to you, but decide every minor case themselves. So it will be easier for you, and they will bear the burden with you.**

These officials performed a voluntary service. They had to adjudicate in minor issues and refer more weighty matters to an authority over them. Out of all this a class of people emerged. This class must have existed throughout ALL Israel. Later, the nation of Israel split into two separate sections. One part went to Judah and the other to the Ten Tribes. The class of adjudicators amongst the Jews (Judah) became the Sages, whereas those of the Ten Tribes became the Druids!

## **The Sages of Judah. Pharisees**

The Sages of Judah are mostly known to us from the time of Ezra and Nehemiah, the return from exile in Babylon, the Second Temple Period, and the era immediately following. They overlapped with the Prophets. The Sages had existed alongside the Prophets but with the eclipse of Prophecy they came more to the fore. The Sages gave rise to the Talmud and related literature such as the Midrashim, etc. In the New Testament and the writings of Josephus we hear of the Pharisees. The Pharisees were in effect a voluntary association whose members were learned and who undertook to live in

stricter observance beyond the minimal requirements. Most of the Sages may have belonged to the Pharisee group but not necessarily all of them. The Sages as a class were marked by learning, belief, and observance. In Jewish Literature the Sages are sometimes referred to as "Chazal". This is an acronym in Hebrew (Chocameini Zicron Le-Bracah) meaning "Our Wise Me, May their Memory be Blessed".

### **King Jeroboam of Israel and the Bull Calves**

After the Ten Tribes separated from Judah they turned to idol worship. The Israelites had previously been subjected to the Egyptians and then redeemed under the leadership of Moses. They had however still retained an attachment to Egyptian pagan ways as may be seen by the sin of the Golden Bull Calf. This occurred when Moses left the Israelites to go up to Mount Sinai and receive the Torah. The mixed multitude induced Aharon, the brother of Moses, to take their gold jewelry and cast it into a fire. From this they made a golden bull calf. The Prophet Moses from the Tribe of Levi had brought the Israelites out of Egypt. Moses intermediated between them and the Almighty. The golden calf was at first intended as a replacement for Moses and not of God (Exodus 32:1-4). When Moses returned he broke the idol into pieces (Exodus 32:20) and punished the primary culprits (32:28). Later in the land of Israel two similar Golden Bull Calves were set up by King Jeroboam son of Nebat from the Tribe of Ephraim.

Jeroboam had led a rebellion of the Ten Tribes who seceded from Judah and the ruling House of David. The King of Judah against whom the rebellion took place was Rehoboam son of King Solomon. Before that, Jeroboam had initially fled from Solomon to Egypt which gave him refuge (1-Kings 11:40). When Solomon died Jeroboam returned and led the rebellion. Consequently Jeroboam became king of the separate Kingdom of Israel as distinct from the Kingdom of Judah in the south.

The separate Kingdom of Israel adopted aspects of Egyptian religion and culture as confirmed by archaeological findings. The Kingdom of Israel is identified with the House of Joseph. The Patriarch Joseph had married an Egyptian woman who bore his sons, Ephraim and Manasseh. There was therefore an Egyptian element within Joseph. The inhabitants of the northern Kingdom of Israel numbered ten out of the original 13 or 12 (depending on how they are counted) Tribes. They were to be exiled and lose their identity. They were to converge in separate waves of migration on Western Europe. The Isles of Britain became dominated by elements from the Tribes of Joseph. Ancient Britain reveals ongoing contacts with Egypt.

**Hosea 11:**

**2 As they called them,  
So they went from them;  
They sacrificed to the baals,  
And burned incense to carved images.**

The early inhabitants (i.e. the so-called "Celts") of Ireland, Britain, and Celtic Europe worshipped the sun-god "bel" who is another form of "baal". In Canaan, Baal had been worshipped locally under different forms. In this sense there were numerous "baalim" (in the plural) though others could consider them all variations on the one theme. There are also indications that at one stage the God of Israel was confused with "Baal" and vice-versa in the eyes of the Early Hebrews. The Ten Tribes lead by Jeroboam son of Nebat from the Tribe of Ephraim had previously seceded from the House of David and Jerusalem. They set up their own Kingdom which is referred to as the Kingdom of Israel. Jeroboam established the worship of golden bull-calves in Dan and Beth-el. The aim of Jeroboam had been to wean the Israelites away from Jerusalem and to prevent their re-unification with Judah.



**1-Kings 12:**

**25** Then Jeroboam built Shechem in the mountains of Ephraim, and dwelt there. Also he went out from there and built Penuel. **26** And Jeroboam said in his heart, 'Now the kingdom may return to the house of David: **27** If these people go up to offer sacrifices in the house of the LORD at Jerusalem, then the heart of this people will turn back to their lord, Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah.' **28** Therefore the king asked advice, made two calves of gold, and said to the people, 'It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!' **9** And he set up one in Bethel, and the other he put in Dan. **30** Now this thing became a sin, for the people went to worship before the one as far as Dan. **31** He made shrines on the high places, and made priests from every class of people, who were not of the sons of Levi.

**Hosea 13:**

**2** Now they sin more and more,  
And have made for themselves molded images,  
Idols of their silver, according to their skill;  
All of it is the work of craftsmen  
They say of them,  
'Let the men who sacrifice [Or those who offer human sacrifice]  
kiss the calves!'

"ACCORDING TO THEIR SKILL" also translated (KJV) as OWN UNDERSTANDING. Hebrew, "Citvunam" i.e. Ce-TeVunam from the root "binah" meaning understanding. This word "Citvunam" could also be understood to say, "as they wrote" (from the root "CaTaV") i.e. they concocted a theology of their own and propagated it.

The above verses contained the expression,

*They say of them,*

*'Let the men who sacrifice [Or those who offer human sacrifice] kiss the calves!'*

The last part of this verse has the expression in Hebrew:

**“Zovchai Adam Egalim Yishakoon”.**

"Zovchai Adam" is translated as *“Let the men who sacrifice”* but it is literally "Sacrifices of Men". This could mean "Men who offer sacrifice" BUT the more simple meaning would be "The sacrificers of Men". The second part of this expression (**“Egalim Yishakoon”**) means “Kiss the Calves”.

The Celts of the west practiced human sacrifice and in some instances were also cannibals. This was remarked upon by contemporaries and has been confirmed by archaeological findings. It also corresponds to the simple meaning of the above verses.

“KISS THE CALVES”. "Egalim" is the plural of bull-calves. These were the metallic calves of the Northern Kingdom. At first these calves were made of gold but the Assyrians in their incursions may have taken them away. The replacements were apparently made of silver. Their worshippers would kiss these idols. The Cimbri carried the metal statue of a bull with them in their migrations. They may also have offered up human sacrifice to them! The rationale behind human sacrifice is not much different from that used in our day to justify abortions. Pliny the Elder (16:95) describes a religious ceremony in which Druids dressed in white in Gaul climbed a sacred oak, cut down the mistletoe growing on it, and then sacrificed two white bulls and used the mistletoe to cure infertility. A bull with three horns (representing deity) is depicted on coins from Gaul. Bull sacrifice is twice depicted on the Gundestrop cauldron which was found in Denmark but has been attributed a Celtic provenance. Bulls and the sacrifice of bulls are mentioned often in relation to the Druids. The bull is believed

to have been sacred to the god Esus whose name is derived from the Phoenician Ousos meaning Esau.

We saw how 2-Kings 17: 6-18 describes the Ten Tribes before their exile worshipping molten calves, and we found the Celts doing the same. They Israelites worshipped at groves called "Asherah" in Hebrew. The term Asherah refers to both a grove of trees and a female deity known as "Asherah" who is considered identical with "Astarte" of Mesopotamia and Ishtar of Egypt. The Anglo-Saxons were described by Bede as worshipping a goddess named "Aishtoreth". The Angles and Saxons were not Celts but rather of Germanic culture. Nevertheless they emerged from areas that had once been at least partly in the Celtic domain. Similarly the English custom of dancing round the Maypole is considered Germanic in origin. The Saxons on the Continent worshipped a wooden pillar or pole known as the Irminsul. This was chopped down by order of Charlemagne. The worshipping of poles was one of the offences of Israel. The Druids worshipped at groves as the Israelites had done. The Celts served Baal, under the name Bel, as the Israelites had done. "Bel" is how the Assyrians pronounced the name "baal". The Celts passed their children through the fire in the Beltane. "Beltane" in the Gaelic of Scotland means "Fire of Bel". There was a custom in Britain, Sweden, and northern Europe of jumping over fires and leading cattle, etc. through the smoke and flames at the Feast of Beltane.

Cf.

Beltane. Wikipedia

Early Gaelic [Scottish] sources from around the 10th century state that the Druids of the community would create a need-fire on top of a hill on this day and drive the village's cattle through the fires to purify them and bring luck.

In the past children had been passed through the fires and sacrifices performed<sup>E2</sup>. All these practices were those of the Celts in the west. According to the description from Scripture

above we could expect to find amongst the Ten Tribes certain pagan practices together with Hebrew ones. This is what we do find. The officiates and accepted authorities within their communities for all this were the Druids.

## The Druids

The Ten Tribes moved to the west. They are to be found amongst Western Peoples. The same social grouping that in Judah gave rise to the Sages must also have existed in the separate Kingdom of Israel. In addition King Jeroboam had "*made priests from every class of people*" (1-Kings 12:31). This expression, "*from every class of people*", is a translation of the Hebrew "me-ketseh ha-am" meaning "from the extremities of the people". This expression has been explained to mean both from the highest class of the people and from the most debased amongst them (Daat Mikra Commentary). After the Ten Tribes were exiled remnants of this class still existed and in the west reasserted themselves. They became the Druids.

As mentioned above,

Druids were not some kind of romantic, good-natured, wise magicians from a legendary fairyland. Druids were pagans. They worshipped numerous gods especially Bel who was a form of the Canaanite Baal. They practiced human sacrifice. Their cult included self-immolation over Indian "suttee" type pyres. Epigraphic and archaeological evidence also indicates a cult of cannibalism in some places. Druids were bad people. It is good that they disappeared. Nevertheless, there may have been something positive about them.

In addition to the idolatrous heathenism there may have been remnants of Hebrew ancestry in their worship. We find Druids amongst the Celts in Britain, Ireland, and Gaul and later as refugees from the Romans and Christians in Scandinavia. We find Druids amongst peoples we otherwise identify as

descended from the lost Ten Tribes of Israel. The Ten Tribes of Israel descend from the northern section of the Israelite Nations that separated itself from Judah, Jerusalem, the House of David and the Temple Service.

## The Druids and Human Sacrifice

We saw above that Hosea 13:2 may be understood as referring to human sacrifice amongst the Northern Israelites, "Let the men who sacrifice [Or those who offer human sacrifice] kiss the calves!" Written reports of foreigners along with archaeological findings indicate that not only did the Druids sacrifice human beings but in some places they must also have practiced ritual cannibalism.

Julius Caesar, who led the first Roman invasion of Britain in 55 BCE said the native Celts "*believe that the gods delight in the slaughter of prisoners and criminals, and when the supply of captives runs short, they sacrifice even the innocent.*" Pliny the Elder reported that the Celts practiced ritual cannibalism, eating their enemies' flesh as a source of spiritual and physical strength. James Own, in an article on the subject, speaks of the body of a Druid who had been sacrificed and of human remains elsewhere that show evidence of cannibalism. The bog-mummified body of Lindow Man, discovered in [Cheshire, just north of Wales] England in the 1980s.

Lindow Man's manicured fingernails and finely trimmed hair and beard suggest that he may have been of high status possibly even a Druid himself. At least one thing appears nearly certain about the ancient twenty something: He was the victim of a carefully staged sacrifice. Recent studies have revealed that Lindow Man's head had been violently smashed and his neck had been strangled and slashed.

"You've got a rope tightened round his neck, and at the moment where the neck was constricted, the throat was cut, which would cause an enormous fountain of blood to

rise up," said archaeologist Miranda Aldhouse-Green, an archaeologist at Cardiff University in Wales and an expert on the Druids. Another clue lay inside the body's well-preserved gut: pollen grains from mistletoe, a plant that was sacred to the Druids. (Romans wrote that Druids cut mistletoe from trees with golden sickles.) Lindow Man's death is dated to around A.D. 60, when the Romans launched a new offensive in the island of Great Britain, currently part of the United Kingdom.

...Other grisly clues come from a cave in Alveston, [south Gloucestershire, just to the east of southern Wales] England.

Skeletons belonging to as many as 150 people and dating back to about the time of the Roman conquest were discovered in 2000. Druids may have killed the victims who show evidence of skull-splitting blows in a single event. ...

The Alveston cave bones hint at something even more sinister - cannibalism. A human thighbone in the cave had been broken open in exactly the same method people use to get at the nutritious bone marrow of nonhuman animals.

### **The Description of the Druids by Julius Caesar <sup>E3</sup>**

The Romans encountered Druids in Gaul and Britain. Julius Caesar conquered Gaul and began the Roman encroachment in Britain. In his description of these activities he gives us a description of the Druids as he was informed about them. In the light of the account of Caesar the Druids may be compared to the Sages of Judah.

Both were a class amongst the people more than a clique of priests.

Both dealt with public affairs as well as religious matters.

Both used as a primary means of coercion the weapon of public ostracism including exclusion from sacrifices.

Both were held in great honor amongst the people. [The Sages however were both loved and hated, so may the Druids have been.]

Both did not go to war, and were exempt from Military Service. The Sages were not obligated by public corvees and presumably neither would the Druids have been.

Both in principle were exempt from taxes.

Both required a long period of training and the commitment of much Lore to memory.

[Amongst the Rabbinical Sages it was originally forbidden to write down the Oral Law. Reliance was placed mainly on remembrance. Later due to Roman persecution and the scattering of the Jews there was danger that the Oral Law would be entirely forgotten. The prohibition was annulled and the Oral Law written down.]

The Druids believed in re-incarnation. Jews do not necessarily all believe in re-incarnation i.e. it is not an article of faith. Nevertheless, the concept is known and widely held though very few really pay much attention to it. [Jews care more about the practical application of the Law rather than theological considerations.] There is a passage in Josephus indicating that the in Second Temple times the idea was held cf.

Josephus Wars.2.8.

14. ... the Pharisees are those who are esteemed most skillful in the exact explication of their laws... They say that all souls are incorruptible, but that the souls of good men only are removed into other bodies, - but that the souls of bad men are subject to eternal punishment.

This has been understood to indicate belief in an Afterlife but it could also be understood as a reference to Reincarnation. The great Rabbinical Sage Saadia Gaon condemned belief in reincarnation but others accepted it.

## Astronomy and secular sciences.

The Druids taught their apprentices the laws of astronomy and natural science.

The Sages did the same. cf.

Amnon Goldberg: **"Ancients knew of Earth's Sphericity"**

Extracts:

...The sphericity of the Earth was known to educated men since ancient times, including Chazal [i.e. the Sages] : Yerushalmi Avoda Zara 3:1, Avoda Zara 41, Breishis R.63, Bamidbar R.13, Esther R.1, Zohar III:10, Zohar Chadash 1:15. Rava gives the Earth's circumference correctly as 6,000 parsah - 24,000 miles (Pesachim 94). Pythagoras, Parmenides, Eudoxus, Plato, Aristotle, Erastosthenes, Euclid, Archimedes, Strato and Ptolemy all knew the Earth to be a globe. This is not surprising since 'the Greeks obtained their knowledge of astronomy from the works of the Bnei Yissachar [members of the Tribe of Issachar] (Rambam, Hilchos Kiddush Hachodesh 17). "It is He who sits above the circle of the Earth, and its dwellers are like grasshoppers!" (Yeshaya [Isaiah] 40).

R. Levi ben Gershon's astrolabe - "Jacob's Staff" - was a foundation of modern trigonometry, and was used as a nautical quadrant for 400 years being the predecessor of the sextant. Without the astronomical ephemeris of R.

Avraham Zacuto who was known as 'the Map Jew', and the Catalan Atlas of the 'Masters of Maps and Compasses' - the cartographers Avraham and Yehudah Crescas of Majorca - Columbus, Magellan, Vespucci, Da Gama, Drake and countless other explorers would never have succeeded in their missions or even have returned home, seeing the difficulty in cartography of the numerous different methods of trying to accurately map a sphere on to a flat surface, witness the Mercator, Lambert, Albers, Winkel, Robinson, Mollweide, Azimuthal, Conic, Cordiform, Cylindrical,



Orthographic, Orthophanic, Polar and Sinusoidal projections: "Where were you when I laid the foundations of the Earth?" (Iyov 38).

Amnon Goldberg<sup>11</sup>, Tzfas

Parallels between the Sages of Judah and the Druids of the west exist. They may be coincidental.

Or they may emanate from a common historical background. This latter possibility seems the more likely. At all events the Ten Tribes of Israel were of the same stock as the Jews and their Sages. The Ten Tribes were to be found in part in the British Isles including Ireland and in Gaul and the west. Druids were also to be found in these same areas. It may be of interest to note that some sources (e.g. Ammianus Marcellinus) seem to indicate that the Druids were considered relative newcomers to the Celtic area.

## What About the Levites?

British Israelite writers have found parallels between the Druids and the Levites. The Tribe of Levi was divided into Cohens (Priests) and Levis. The Cohens offered up the sacrifices on the altar in the Temple and often held the higher positions in society. The Levites served in the Temple. They comprised the choir in the Temple service and the temple orchestra. They were also the gate-keepers and held general security tasks. They also served as administrators in general society. The Levites in effect, as a social class, overlapped and merged with the Sages. This situation had already been pre-adumbrated in Scripture:

### **Deuteronomy 17:**

**9 And you shall comes unto the Cohens, the Levites,  
and unto the Judge who will be in those days; You shall  
make inquiry and they shall announce to you the  
matter of judgment.**

Here we have the Cohens, the Levites, and the Judge (i.e. the Sage) listed together. The Levites, Cohens, and Sages all had to go through a stringent learning process and prove themselves worthy. The difference between Levites and Cohens on the one hand and the Sages on the other was that becoming a Sage was not hereditary. Its standards were higher. It could however be gained by effort and aptitude.

### **Levites and Israel**

Originally the Levites were scattered in their own townships throughout all the Tribes of Israel. The Levites consisted of Priests (Cohens) who were to perform sacrifices etc., in the Temple and ordinary Levites who did other functions such as gatekeeping and singing in the Temple service. They also taught the people the Law and acted as an auxiliary police force and border patrol.

[As stated above, the Levites as a tribe would have been closely associated with the Sages as a social class. The functions of the two overlapped and interlocked with each other. Traditionally, a good portion of the Sages from the very beginning had always belonged to the Tribes of Judah (Talmud, Yoma 26;a), Levi (Midrash Sifrei on Deuteronomy 33:8; Maimonides, Hicot Shemitah ve-Yovel, 13;10), and Issachar (Midrash Sifrei on Deuteronomy 33:18; Midrash, BaMidbar Rabah 2;10). Judging from the division of the Land of Canaan in the time of Joshua, most of the Cohens (as distinct from other Levites) were concentrated in the south in areas that later pertained to what became the Kingdom of Judah. This may help explain why today amongst the Jews there appear to be more Cohens than Levites. As we said the Levites acted as instructors to the people. After Jeroboam led the northern Ten Tribes in setting up their own kingdom he appointed religious functionaries of his own and in effect demoted the Levites.

**[1-Kings 12:31] AND HE MADE AN HOUSE OF HIGH PLACES, AND MADE PRIESTS OF THE LOWEST OF THE PEOPLE, WHICH WERE NOT OF THE SONS OF LEVI.**

Consequently the Levites moved southward into the Kingdom of Judah.

**[2-Chronicles 11:5] AND REHOBOAM DWELT IN JERUSALEM, AND BUILT CITIES FOR DEFENCE IN JUDAH.**

**[2-Chronicles 11:13] AND THE PRIESTS AND THE LEVITES THAT WERE IN ALL ISRAEL RESORTED TO HIM OUT OF ALL THEIR COASTS.**

**[2-Chronicles 11:14] FOR THE LEVITES LEFT THEIR SUBURBS AND THEIR POSSESSION, AND CAME TO JUDAH AND JERUSALEM: FOR JEROBOAM AND HIS SONS HAD CAST THEM OFF FROM EXECUTING THE PRIEST'S OFFICE UNTO THE LORD:**

**[2-Chronicles 11:15] AND HE ORDAINED HIM PRIESTS FOR THE HIGH PLACES, AND FOR THE DEVILS, AND FOR THE CALVES WHICH HE HAD MADE.**

It appears from the above that most of the Levites joined themselves to Judah. The Druids amongst the Ten Tribes, to the degree that they parallel the Levites, could be understood to represent descendants of those whom Jeroboam had chosen to replace them.

On the other hand, Jewish Legends (such as those collated by Eldad HaDani) sometimes refer to sections of the Levites and the Children of Moses (who were also Levites) as being attached to the Lost Ten Tribes. One of these legends strongly suggested that the Lost Ten Tribes were in France and the British Isles and/or Ireland<sup>13</sup>.

## **End Notes to Chapter 10:**

**E1. The Sins of Northern Israel as Described in Scripture**

**2-Kings 17:**

**6** In the ninth year of Hoshea, the king of Assyria captured Samaria and carried Israel away into exile to Assyria, and settled them in Halah and Habor, on the river of Gozan, and in the cities of the Medes. **7** Now this came about because the sons of Israel had sinned against the Lord their God, who had brought them up from the land of Egypt from under the hand of Pharaoh, king of Egypt, and they had feared other gods **8** and walked in the customs of the nations whom the Lord had driven out before the sons of Israel, and in the customs of the kings of Israel which they had introduced.**9** The sons of Israel did things secretly which were not right against the Lord their God. Moreover, they built for themselves high places in all their towns, from watchtower to fortified city. **10** They set for themselves sacred pillars and Asherim on every high hill and under every green tree, **11** and there they burned incense on all the high places as the nations did which the LORD had carried away to exile before them; and they did evil things provoking the Lord.**12** They served idols, concerning which the Lord had said to them, You shall not do this thing. **13** Yet the Lord warned Israel and Judah through all His prophets and every seer, saying, Turn from your evil ways and keep My commandments, My statutes according to all the law which I commanded your fathers, and which I sent to you through My servants the prophets.**14** However, they did not listen, but stiffened their neck like their fathers, who did not believe in the Lord their God. **15** They rejected His statutes and His covenant which He made with their fathers and His warnings with which He warned them. And they followed vanity and became vain, and went after the nations which surrounded them, concerning which the Lord had

**commanded them not to do like them. 16 They forsook all the commandments of the Lord their God and made for themselves molten images, even two calves, and made an Asherah and worshiped all the host of heaven and served Baal. 17 Then they made their sons and their daughters pass through the fire, and practiced divination and enchantments, and sold themselves to do evil in the sight of the Lord, provoking Him. 18 So the Lord was very angry with Israel and removed them from His sight; none was left except the tribe of Judah. [NASB].**

## **E2. The Beltane and Human Sacrifice**

# An informant of Dr. Anne Ross, a native of Perthshire [Scotland], took her to the sacred square where the rites, described by Minister James Robertson of the same area, were performed. The informant remembered witnessing the rituals as a young girl before the First World War. In her description a bonfire was lit, the oatmeal pancake was made with much care. There was the darkened area "...resembling the mark of a huge thumb' appeared." The cake was then sliced into pieces and placed in a bag. Onlookers drew pieces out of the bag. The person drawing the charred slice had to jump through the fires, and was then driven from the area with shouts and jeers. "'He was a kind of scapegoat,' the informant said, 'but in the old days, he or she would have been sacrificed.'"#

#Dr. Ross was told a similar story in Derbyshire in 1977, when she witnessed the lighting of the Beltane fires on May Eve under the pretext of burning rubbish.#

Source: Internet article on "Druidism" quoting from "Folklore of the Scottish Highlands" by Anne Ross, 2000

## **E3. Julius Caesar on the Druids**

Julius Caesar, "The Gallic Wars" 6.13

Throughout all Gaul there are only two orders of men who are of any rank and dignity: for the common people are held almost in the condition of slaves, who dare to undertake nothing, and are not admitted to any councils. The greater part, when they are pressed either by debt, or the large amount of their tributes, or the oppression of the more powerful, give themselves up in vassalage to the nobles, who possess over them the same rights without exception as masters over their slaves. But of these two orders, one is that of the Druids, the other that of the knights. The Druids are engaged in things sacred, conduct the public and the private sacrifices, and interpret all matters of religion. To these a large number of the young men come for instruction, for Druids are held in great honor among them. They make the decisions on almost all controversies, public and private; and if any crime has been perpetrated, or if a murder has been committed, or if there is any dispute about an inheritance or any property boundary, these same persons decide it. They decree rewards and punishments. If anyone, either in a private or public capacity, does not submit to their decision, they exclude him from their sacrifices. This among them is the most heavy punishment. Those who have been thus excluded are counted as impious and criminal: all shun them, and avoid their society and conversation, to avoid receiving some evil from their contact. No justice is administered to these outcasts, when they seek it. No dignities are bestowed on them. Over all these Druids one presides, who possesses supreme authority among them. Upon his death, if any individual among the rest is pre-eminent in dignity, he succeeds; but, if there are many equal, an election is made, or sometimes they contend for the presidency with arms. They assemble at a fixed period of the year in a consecrated place in the territories of the Carnutes [between the Seine and the Loire rivers, in the region of modern Chartres, Orleans and Blois], which is reckoned the central region of the whole of Gaul. All who have disputes assemble in that place from every part, and

submit to their decrees and judgments. This institution is supposed to have been invented first in Britain, and then brought over from there into Gaul, and even now any who want to gain a more accurate knowledge of that system generally go to Britain to study it.

6.14 The Druids do not go to war, nor do they pay taxes with the rest. They have an exemption from military service and other duties. Induced by such great advantages, many choose to embrace this profession, and many others are sent to it by their parents and relations. They are required to memorize a great number of verses; accordingly some remain in the course of training for twenty years. Nor do they regard it lawful to commit these verses to writing, though in almost all other matters, in their public and private transactions, they use Greek characters. That practice of not writing their religious teachings they seem to me to have adopted for two reasons. First, they do not want their doctrines to be known among the mass of the people. Second, those who learn would devote themselves less to the efforts of memory if they could rely on writing. This objection to writing generally occurs to most men, that dependence on writing relaxes diligence in learning and employment of the memory. They try to promote, as one of their leading beliefs, that souls do not perish, but pass after death from one body into another, and they think that men who believe this are inspired with courage, the fear of death being disregarded. They likewise discuss and teach the youth many things about the stars and their movements, about the size of the universe and of our earth, about the nature of things, and about the power and majesty of the immortal gods.

## References to Chapter 10:

1. Quoted by Deborah K.E. Crawford, pp. 52.
2. Crawford quotes from Hardinge, pp.91- 96.

3. Crawford p.52 quotes from O'Corrain and Breen, "The Laws of the Irish", 1984, p.394.
4. Poliakov.
5. Crawford p.53.
6. Boswell p.65.
7. BBL 2 pp.157 158.
8. BBL 2 pp.157 158.
9. Boswell p.66.
10. Rolleston p.83 quotes from Bertrand ("L'Irlande Celtique")-
11. BHR-117. Brit-Am Historical Reports #1.
12. Yehudah Kiel on Sefer Yehoshua, Foreword.
13. Lazar p.14.





**"And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Ezekiel 37:28).**

## **Chapter 11**

### **The Law in Scotland**

#### **Links to the Middle East Area**

The presence of Hebrew-"Mosaic" traits in the British Isles should be considered in light of other evidence indicating origins from the Israelite area. This would include influence from neighboring countries in the Middle East.

"..Bede states and Macalister corroborates, the Irish monks had a monopoly on the secret of preparing Tyrian purple dye from the murex in their waters"<sup>1</sup>.

Tyrian Purple was a very expensive dye produced by a secret process from sea molluscs in Tyre in what is now Lebanon. Tyre had been a major Phoenician city.

Irish manuscript decoration and interlacing is said to have been of Egyptian Coptic origin and there was an,

"..Egyptian feeling and ... Syrian or Arabian affinities in architecture"<sup>2</sup>.

A type of music found in parts of Ireland is similar to Arab music. Certain details in Irish mythology are similar to Arab legends some of which were repeated in the Koran<sup>3</sup>.

#### **THE SCOTTISH-ISRAELITE FOOD TABOOS<sup>4</sup>**

Donald A. MacKenzie (1935)<sup>5</sup> examined the existence of food prohibitions amongst the Scottish. His findings were that:

In northeast England (bordering Scotland),

"fishermen dislike reference being made to the pig in connection with their work".

In Scotland an aversion to the pig is deep rooted even now and was much stronger in the past. This aversion exists amongst both Highlanders and Lowlanders.

"There are still thousands of Highlanders and groups of Lowlanders who refuse to keep pigs or to partake of their flesh".

MacKenzie quotes from Sir Walter Scott ("The Fortunes of Nigel"):

"Sir Munko cannot abide pork, no more than the King's most sacred majesty, nor my Lord Duke Lennox, nor Lord Dalgarno... But the Scots never eat pork strange that! Some folk think they are a sort of Jews."

"The Scots [i.e. Lowlanders] till within the last generation disliked swine's flesh as an article of food as much as the Highlanders do at present".

Also from Sir Walter Scott ("The Two Drovers") we have an account of execration in Gaelic of a Highlander cursing some Englishmen who had been ridiculing him:

"A hundred curses on the swine eaters, who know neither decency nor civility!"

James-6 of Scotland (who became James-1 of Great Britain) "hated pork in all its varieties"<sup>6</sup>.

In the English Civil War, a song against Scottish partisans of the Rump Parliament (1639-1661) went:

"The Jewish Scots that scorns to eat  
The Flesh of Swine, and brewers beat,  
'twas the sight of this Hogs head made 'em retreat,  
Which nobody can deny."

J. G. Dalyell (1691):

"Why do Scotchmen hate swine's flesh?"....

"They might borrow it of the Jews"...

"The same prejudice, though infinitely abated, still subsists. Yet it is not known that swine have been regarded as mystical animals in Scotland. Early in the seventeenth century the aversion to them by the lower ranks, especially in the north, was so great, and elsewhere, and the flesh was so much undervalued, that, except for those reared at mills, the breed would have been extirpated".

A certain Captain Burt on duty in Scotland in 1730 wrote:

"Pork is not very common with us, but what we have is good. I have often heard that the Scots will not eat it.....It is here a general notion that where the chief declares against pork, his followers affect to show the same dislike..."

Mackenzie says that, "Burt also refers to the Scottish prejudice against eating eels and pike"<sup>7</sup>.

Dr. Johnson (1773):

"The vulgar inhabitants of Skye, I know not whether of the other islands, have not only eels but pork and bacon in abhorrence; and accordingly I never saw a hog in the Hebrides, except one at Dunvegan".

Rev. L. Grant (1793):

"the deep rooted prejudice against swine's flesh is now removed..."

Dean Ramsay (1793-1872):

"The old aversion to the 'unclean animal' still lingers in the Highlands....I recollect an old Scottish gentleman who shared this horror, asking very gravely, 'Were not swine forbidden under the law and cursed under the gospel?'".

John Toland (1714):

"You know how considerable a part of the British inhabitants are the undoubted offspring of the Jews and

how many worthy prelates of this same stock, not to speak of Lords and commoners, may at this time make an illustrious figure among us....A great number of 'em fled to Scotland which is the reason so many in that part of the Island have a remarkable aversion to pork and black puddings to this day, not to insist on some other resemblances easily observable<sup>8</sup>.."

Joseph Ritson, in the 'Annals of the Caledonians/Picts/Scots', (Edinburgh 1828) notes that the eating of pork WAS ABSOLUTELY DETESTED, and pigs were rarely to be found in the Highlands. They were considered UNCLEAN and anybody raising them was looked upon in the same light.

This disgust, of course, reflected the attitude of the Israelites towards unclean meat, particularly pork, which was FORBIDDEN in the food laws of Leviticus.

D. A. MacKenzie continued to discuss the swine taboo in chapter ii of his work. He claimed that the taboo preceded Christianity. MacKenzie says the coming of Christian missionaries to Scotland actually weakened the prohibition. Mackenzie stated that after examination it appeared to him that in ancient Scotland there were two different cults or attitudes, one of which regarded the pig with abhorrence while the other revered it. The Picts in northern Scotland had two clans, one called the Clan of Bears (Orcs) and the other the Clan of Cats. Ancient pictures of wild boars have been found engraved on rocks. A first century BCE grave in Scotland contained what appears to have been a pig offering and other finds indicate the consumption of swine.

MacKenzie connects the pig taboo with the Galatians in Galatian Anatolia. These were a small group of Galatians (also called "Galli") who had gravitated to Anatolia (modern Turkey), conquered Phrygia and formed their own kingdom

called Galatia in which they ruled over the natives. Lucian ("De Dea Syria") wrote concerning the Galli of Galatia:

"They sacrifice bulls and cows alike and goats and sheep; pigs alone which they abominate, are neither sacrificed nor eaten. Others look on swine without disgust, but as holy animals".

Pausanius drawing upon a source from the 300s BCE said that the Galatae in Anatolia ceased to eat pork because Attis the god of the region had been slain by a boar. Attis is connected with the cult of the Great Mother and MacKenzie supposes that the Galatae adopted this cult. Later, he suggests, mercenaries from the Celtic west who came into contact with the Galatians of Galatia also received the pig taboo and somehow through them it reached Scotland<sup>9</sup>. The ultimate source of this pig taboo did come from the Middle East but the suggestion of MacKenzie seems far-fetched. What is more, we have seen that some kind of tradition did exist tracing the roots of both pagan and Mosaic custom back to Ancient Israel.

Mackenzie brings numerous sources showing that in Gaul, in Ireland, in other parts of Britain, pigs were both plentiful and respected. The boar was a favorite symbol. Pigs were reared for meat all over the Celtic area. The Continental Celts even had a developed industry curing swine meat which they sold to the Romans and were famous for. Archaeological findings often reveal preserved swine flesh in various receptacles. All of these areas had frequent contact with the region of Scotland and their influence is enough to explain all evidence (which in fact is not so plentiful) of pig meat in ancient Scotland. On the other hand, the suggestion of influence on Scotland from the Galatian area in distant Anatolia is unconvincing. Despite Pausanius we cannot be really sure that the Galatians did not bring their pig taboo with them to Anatolia instead of adopting it there. At all events,

why should only far-away Scotland have been influenced by the Galatians of the east?

Another point is that a good portion of the population of Scotland only arrived there well after ca.200 BCE. They came to Scotland via Ireland or via Spain or via Scythia and the north. Different groups settled in different areas yet the pig taboo was accepted all over Scotland by a good proportion of the populace and the prohibition was deeply entrenched in popular consciousness. Eels, and hare and are also forbidden by the Mosaic code and the Scotts had prejudices against all of these and refused to eat them though they are popular foods amongst the neighboring English. The obvious place to look for the source of these prohibitions is in a past exposure to and acceptance of the Mosaic Law. This was the source to which observers in the past usually traced them. It is interesting to note that from time to time certain fish and fowl which the Mosaic Code (of Ancient Israel) does permit came under a ban but only in the case of those expressly prohibited by the Law of Moses did the taboo last or become widely accepted.

"Julius Casar found that the ancient Britons tabooed the hare, the domestic fowl and the goose. The hare is still taboo to many Scots"<sup>10</sup>.

In western Brittany (a Celtic area in the west of France) the hare was also tabooed<sup>11</sup>.

It should be noted that abstaining from foods prohibited by the Mosaic Law may have physiological advantages conducive to long-term physical and emotional stability.

An examination of the religious practices of the early Christian Celts revealed that not only food taboos but also a large number of other practices were taken directly from the Mosaic Law. There existed a conscious identification with the Jews and ancient Levis. Some of these practices had proven parallels in ancient Druidical pre-Christian custom which taken

together with other facts proves that at least a portion of these people were of Israelite descent.

In general a few pertinent subsidiary points should be made: What applies to the ancient Celts of Ireland and Scotland reflects upon their kin and descendants elsewhere in the British Isles and overseas. These peoples were divided into different Tribal groups at different cultural levels and maybe of differing origin as Irish sources themselves are sometimes at pains to emphasize. Some contemporary reports (such as those of Diodorus 5;32;3, St. Jerome, cf. Strabo 201<sup>12</sup>) claimed that there were primitive peoples in Ireland who practiced cannibalism. Other evidence suggests that different peoples in Ireland maintained different standards and there were those whose cultural developments were of a very high standard maybe in some respects the highest in the world at that time. It has been plausibly stated that a hospital was established in Ulster in ca.377 BCE. Hospitals were regulated by the "Brehon Law" saying that they should be staffed by qualified personnel, be free from debt, should be freely available to the sick, feeble, elderly, and orphans, and that they should have four doors and fresh water. Dependents of the sick were cared for<sup>13</sup>.

"Physicians in ancient Ireland were skilled not only with herbal remedies but in performing Caesarian operations, amputations and even brain surgery.<sup>14"</sup>

High humanitarian and cultural standards do not prove Israelite origins but they do demonstrate empathic social justice and intellectual wisdom which qualities comprise two of several criteria found to be applicable in determining Hebrew origins.

Intellectual powers and social consciousness come to the fore amongst many Jewish families and amongst the Scottish. Archaeological finds and the Artwork of the Scottish Picts and the Irish Celts indicate Middle Eastern origins.

## End Notes to Chapter 11:

### E1. Sabbath-Keepers Amongst Celtic Christians

We find evidence of 7th-day (Saturday) Sabbath-keeping having been characteristic at some stages of part of the Celtic Church. The Sabbath "is a sign between me and the children of Israel for ever" (Exodus 31:17). Strictly-speaking according to Jewish Law the Sabbath in our time maybe should not be kept by non-Jews. Placed in its historical context the official Church forbade Sabbath-keeping and persecuted Sabbath-keepers. Those who did keep the Sabbath had to place themselves in danger and go against universally accepted practice and accepted doctrine. In the course of history small groups of Sabbath-keepers appeared in Bulgaria, Bohemia, and Russia, and later in Puritan England. In itself Sabbath-keeping may not prove anything though often it was recognized as a conscious attempt to identify with the people of Israel as they were depicted in the Old Testament. Sabbath-keeping amongst the Celts should be considered in the context of they having recognized ancestral links to Israel from the very beginning.

Incidentally, John Brand ("Observations on the Popular Antiquities of Great Britain", London, 1841) describes the great lengths the Church went to extinguish all possible traces of 7th-day Sabbath keeping amongst the English.

The following extracts relevant to Sabbath-keeping amongst the Insular Celts are taken from

"THE SABBATH THROUGH THE AGES. GOD'S GOLDEN LINK FROM ETERNITY TO ETERNITY" by Derek M. Marley, B.A.

6th CENTURY: SCOTLAND

"In this latter instance they seem to have followed a custom of which we find traces in the early monastic church of Ireland, by which they held Saturday to be the Sabbath on



which they rested from all their labours" (Life of St. Columba, page 96)

Columba specifically referred to Saturday as the Sabbath and this was the custom of that early church on Iona.

#### 7th CENTURY: SCOTLAND AND IRELAND

"It seems to have been customary in the Celtic churches of the early times in Ireland as well as Scotland, to keep Saturday as a day of rest from labour. They observed the fourth commandment literally on the seventh day of the week." (The Church in Scotland, Moffatt, page 140)

"The Celts ...kept Saturday as a day of rest." (The rise of the Medieval Church, page 237)

#### 10th CENTURY: SCOTLAND

"They worked on Sunday, but kept Saturday in a Sabbatical manner." (A History of Scotland from the Roman Occupation, vol.1, p.96)

#### 11th CENTURY: SCOTLAND

"They held that Saturday was properly the Sabbath on which they abstained from work." (Celtic Scotland, vol.2, p.350) During the 11th century the Catholic Queen of Scotland, Margaret, tried to stamp out those that adhered to God's Sabbath and who refused to honour the papacy's day.

#### IRELAND

"The ancient Irish Church observed Saturday instead of Sunday as the day of rest."

#### 12th CENTURY: WALES

"There is much evidence that the Sabbath prevailed in Wales universally until AD 1115, when the first Roman Bishop was seated at St. David's. The old Welsh Sabbath keeping churches did not even then altogether bow the knee to Rome but fled to their hiding places."

(Seventh Day Baptists in Europe and America, vol.1, p29)

12 th Century: FRANCE & BRITAIN.

"For 20 years Peter de Bruys stirred southern France. He especially emphasised a day of worship that was recognised at that time among the Celtic Churches of the British Isles,..... namely the seventh day of the fourth commandment."

## Reference Notes to Chapter 11

1. Boswell p.66.
2. Boswell p.66.
3. Hope p.260.
4. Unless otherwise indicated the sources for all of this section are derived from chapters i,ii, and iii in MacKenzie's work which has been directly quoted from or otherwise paraphrased.
5. Donald A. Mackenzie, ch.1 in "Scottish Folf Lore and Folk Life. Studies in Race, Culture, and Tradition", U.K. 1935.
6. MacKenzie p.43 quotes Grifford.
7. MacKenzie p.45.
8. Leon Poliakov ("The Aryan Myth", 1974 ch.3 p.44 ) quotes from John Toland, 1714, "Reasons for Naturalising the Jews in Great Britain and Ireland". John Toland translated Josephus into English.
9. Mackenzie ch.2 p.66.
10. MacKenzie ch.iii, p.81.
11. MacKenzie p.83.
12. Gregor p.106, Sergeant p.331.
- 13.P.B. Ellis p.184.
14. P.B.Ellis p.184.

**He that observes the wind shall not sow; and he that regards the clouds shall not reap (Ecclesiastes 11:4).**

## **Chapter 12**

### **The Hebrew and Welsh Languages**

#### **THE ISRAELITE AND NORTH AFRICAN LINKS OF THE INSULAR CELTS IN THE LIGHT OF LINGUISTICS**

Irish legends concerning their origins are compatible with Israelite origins. They presuppose having originally come from the Middle East AND often speak of arriving in Spain via North Africa. A Moroccan Jewish legend<sup>1</sup> says that when the Ten Tribes were exiled part of the Tribe of Ephraim reached Morocco. They ruled over the land until the time of Ezra (ca. 457-445 BCE) at which period their rule was lost. In many respects North Africa and Spain in early times were often effectually one entity.

The Irish, Scottish, and Welsh, and many of the ancient Britons and Gauls spoke forms of Celtic. Celtic is considered an Indo-European tongue related to Latin. The Celts apparently received the Indo-European aspects of their language and culture from peoples they had conquered on the Continent before continuing their westward trek. Linguistic examinations of the speech of the Welsh and Irish reveal a form of Celtic in which there is an underlying speech element similar to that found in North Africa. North African languages are classified as "Hamitic". Egyptian and Berber are Hamitic tongues. They have an affinity with Semitic languages and local dialects in various parts of the Middle East occasionally exhibit Hamitic features. Aspects of Hamitic speech are also found in Biblical Hebrew but they are not emphasized. Most of the ancient Canaanite peoples adopted a language similar to Hebrew

though both Indo-European and Hamitic languages may also have been known to them. The Phoenician use of Hebrew has characteristics of a foreign tongue adopted by them<sup>2</sup>. There also exist Arabic dialects which are Hamitic or reveal a Hamitic substratum. Not only that but the impression is that much of the difference between Hamitic and Semitic is more one of emphasis than of substance. Dialects of Hebrew within the Land of Israel could well have absorbed Hamitic elements.

Insular British Celtic tongues, especially colloquial Welsh, says W. H. Worrell<sup>3</sup>, show certain peculiarities which are reminiscent of Hamitic and Semitic tongues and are unparalleled in Aryan languages. Similarly, according to H. Wagner:

"Irish... has as many features in common with non-Indo-European languages, especially with Hamito-Semitic languages, as with other Indo-European languages"<sup>4</sup>.

"Insular Celtic languages.. the grammatical categories having many affinities with non-Indo-European languages, in particular Basque and Berber"<sup>5</sup>.

"The comparative typology of insular Celtic initiated by Morris Jones and further developed by Pokorny, G. B. Adams, and myself has revealed that most of the many peculiar features of insular Celtic rarely traceable in other Indo-European languages have analogies in Basque, Berber, Egyptian, Semitic, and even in Negro languages"<sup>6</sup>.

"Certain features [(of marginal influence only)] of Old Irish verb forms can be understood only in the light of Hittite, Vedic, Sanskrit, and Mycenaean Greek"<sup>7</sup>.

J. Morris Jones said that,

"The pre-Aryan idioms which still live in Welsh and Irish were derived from a language allied to Egyptian tongues"<sup>8</sup>.

The above linguistic remarks show that Insular Celtic (i.e. of Britain and Ireland as distinct from the Continental forms which were somewhat different) is consistent with the claims proposed herein: i.e. The original tongue of the Insular Celts was Semitic (Hebrew) which marginally was influenced by Mycenaean Greek, Hittite, Indo-European (Sanskrit), Syrian, Mitanni, and what not. Heavy Hamitic influences may be attributable to those of some of the neighboring peoples, such as the Canaanites, and Egyptians, and to having sojourned in a North African environment. In addition, the natives of Spain amongst whom the Insular Celts or a good portion of them once dwelt, traded with, and fought against, were also at least in part of North African Berber related Hamitic origin. This explanation may sound involved and complicated but it accords with the evidence when archaeological, anthropological, mythological, and linguistic findings are compared with each other. At all events the natives of Ireland and Wales must have used a Hamitic and/or Semitic tongue(s) before they came into contact with Continental Indo-European ones. Rochelle Altman, (2004), argues on linguistic grounds that a group of erudite Phoenician [or Hebrew]-speakers must have existed in Britain before the coming of the Romans.

## THE ALPHABET

Concerning the use of writing a question that arises is if these peoples are Israelites why did they not take the use of Hebrew script with them? A complete answer to this question will (God Willing) be given elsewhere but for the present the following points may be made:

1. The standard of literacy amongst the ancient Israelites may not have been so high nor so widespread. Epigraphic remains from the Northern Kingdom prior to the exile are relatively rare and often seem to have issued from Royal officials suggesting that writing was confined to a ruling elite.

2. The Israelites used the so-called "Canaanite" (i.e. Phoenician) script which was cursive in form and DESIGNED to be written on parchment or maybe papyrus both of which are quickly degradable so that not many remains need be expected anyway.
3. In their places of exiles the Israelites to a degree were divided and scattered and had to accept the cultural standards of those around them.
4. The earliest forms of Hebrew could be written from left to right or from right to left<sup>9</sup>. This is the same as early Greek and early Greek in effect was a form of the Phoenician script.
5. The Greeks are believed to have adopted the Phoenician alphabet long after 700 BCE i.e. after the Ten Tribes were exiled in ca. 740-720 BCE. The Greeks may have received the alphabet from the Ten Tribes. Changes attributed to the Greeks such as writing from left to right and using letters for the vowel signs may actually have already existed in variations of the Phoenician script -forms of which look exactly like the later Greek version. This was the view of Martin Bernal.
6. The Romans (such as Julius Caesar) reported that the Gauls wrote in Greek and it is claimed that Greek inscriptions have been found in Gaul. An earlier use of Phoenician may have led to the employment of Greek since Greek lettering was really only **a form of Phoenician**.
7. What applies to Greek is also pertinent concerning Runic writing. Runic script was practiced by the Goths, Angles, and Herules and at first was secret though later its use spread to other Germanic Tribes. Runic letters are mainly similar to Phoenician ones. Runes in fact are usually mirror (reversed) images of Phoenician letters. Runic writing too could be written from left to right or from right to left. Some claim that this script was invented at a relatively late date though others believe that it began around 600 BCE on the northern shores of the Black Sea and if so is consistent with the Israelite origins of those who first used it.
8. The western Celts also employed other styles of writing such as the Ogham Script which appears to be based on

straight lines scratched in stone in different formations each one of which represents a letter. It is believed that this script was founded in the early Christian Era though some claim that it is very ancient and originated in Israel or the Middle East. **Further examination may yet throw more light on Ogham origins.**

### **HEBREW IN WELSH???**

It was seen above that Irish and colloquial Welsh definitely have some type of underlying linguistic base that must only derive from Middle Eastern (Semitic) and/or North African Hamitic sources. This conclusion was derived from the quoted opinions of linguistic scientists still active in their field today.

It so happens that in the past there were others who held similar opinions but went further than their present-day continuers care to. They expressly related Celtic tongues to Hebrew!!!

A writer who signed his name "Glas" submitted a list of Welsh words with Hebrew origins in 1832.

The writer remarked that,

"But the best proof of the Eastern descent of the ancient British is the close resemblance and connection existing between the Welsh and Hebrew languages, even at this day. As a proof of this we have extracted the following vocabulary of words in both tongues, so closely resembling each other in sound and sense as to leave no doubt whatever on the subject. Many of these words, it will be found, have been transmitted from the Welsh, through the Anglo-Saxon into our modern English. It would be easy to swell their number. . .

Some of the examples adduced by the above writer along with those by others are given in the Appendix at the back of this work.

The affinity between Hebrew and Welsh was mentioned by a certain Dr. Davies (amongst others) and in the preface to his Welsh Grammar there was a poem to the effect that:

He gladly deigns his countrymen to teach,  
By well-weigh'd rules, the rudiments of speech ;  
That when the *roots* first of our *own* we gain,  
*The Hebrew tongue we thence may soon attain*<sup>11</sup>.

The Rev. Eliezer Williams (b.1754) wrote several works on the Celts and remarks (quoted by Roberts p.23):

“In the Hebrew...which the ancient British language greatly resembles...

“The roots of most of the ancient British, or real Welsh, words may be regularly traced in the Hebrew..

“Scarcely a Hebrew root can be discovered that has not its corresponding derivative in the ancient British language...

But not only ..the words ...their variations and inflections afford a much stronger proof of affinity... The plural number of nouns likewise is often formed in a similar manner in the Celtic by adding *in* (a contraction of *IM* i.e. *IM* which is the suffix used in Hebrew to form the masculine plural)...in the formation of sentences, and in the government of words...the same syntax might serve for both.....”

Davies in “Mythology of the Ancient Druids” (p.94) asserts that “Taleisin, the chief Bard, declares that his lore had been detailed in Hebraic...”

It follows from all the above that though the language of the British Celts may have superficially conformed to an Indo-European type it had enough Semitic and Hebraic features to confirm the notion that Hebrew had been their original tongue. This explanation fits best all of the facts in our possession taken from all disciplines concerned with the subject.



"Comparing Welsh & Hebrew" by Karel Jongeling (2000) of Leiden University, Netherlands. Jongeling examines the history of scholarly claims of an affinity between Welsh and Hebrew from the 1600s to the present day while reviewing the evidence.

His conclusions are:

The Welsh Language was ALMOST DEFINITELY formed from substratum that was a form of Hebrew with some Hamitic (Egyptian-Berber type) influence over which a minority of elite conquerors imposed Continental Celtic.

According to the Amazon Product Description of this work:

'Comparing Welsh & Hebrew' consists of two parts. In the first part the author discusses the history of the comparison of Welsh and Hebrew. In the first half of the seventeenth century the comparability of Welsh and Hebrew, on the level of syntax as well as on the level of the lexicon, was extensively discussed.

This is, of course, a long time before the emergence of historical linguistics in its own right in the nineteenth century, and therefore only interesting from a historical point of view. However, the insight that Celtic is one of the branches of the Indo-European languages, accepted since the second half of the nineteenth century, was not enough to put an end to this discussion. It rather made a change in the type of solution proposed.

The second part of this study gives an overview of the points comparable in Hebrew and Welsh syntax. There are even more of them than supposed by earlier scholars. The question how this situation came about is tentatively solved by the supposition of an Afro-Asiatic substratum in the British Isles, and perhaps also on the Atlantic shores of the continent.

Jongeling attributes the Indo-European aspect of Insular Celtic to a minority of warriors who ruled over a non-Indo-European population.

### **A Hebrew Sub-Stratum in Germanic Tongues?**

Terry Marvin Blodgett in 1981(c) published a Ph.D. thesis ("Phonological Similarities in Germanic and Hebrew", The University of Utah, 1981) in which he proved that the original tongue of the northern "Barbarians" who overran Europe was Hebrew.

Professor Theo Vennemann believes that "Semites" from Canaan and the Middle East settled in western and northern Europe on at least two occasions. The first time they introduced Megalithic Monuments and changes in the language. The second time they brought the Runic Script and additional cultural influences.

Vennemann thinks that numerous toponyms that are traditionally considered as Indo-European by virtue of their Indo-European head words are instead names that have been adapted to Indo-European languages through the addition of a suffix.

Punic, the Semitic language spoken in classical Carthage [Phoenician-Canaanite settlement in North Africa], is a superstratum [additions added on] of the Germanic languages. According to Vennemann, Carthaginians colonized the North Sea region in Europe between the 6th and 3rd centuries BC; this is evidenced by numerous Semitic loan words in the Germanic languages, as well as structural features such as strong verbs, and similarities between Norse religion and Semitic religion.

Semitic, Venneman says, is a substratum of the Celtic languages, as shown by certain structural features of Celtic, especially their lack of external possessors.

Blodgett and Venneman are concerned primarily with a Hebrew-type substratum in Germanic tongues. This does not concern the Celts so much other than to show that speakers of such languages were present in the same general area.

Taken altogether the sources above for both Celtic and Germanic languages, show that speakers of a language like Hebrew contributed to their linguistic evolution.

### **Welsh as Hebrew**

Regarding Welsh we may be quite certain that the language in question that existed before the Indo-Europeans imposed their tongue was Hebrew.

Some examples are given in the Appendix at the back of this work. They have been checked on two independent occasion with speakers of the Welsh language and have been found reliable. There are several dialects of Welsh and some of the examples may be taken from a time prior to Modern Welsh receiving its present standardized form. So too, it appears that several varieties of Hebrew may have once existed. There are variations within the Bible itself.

What applies to Welsh is also pertinent according to report to certain forms of Gaelic Irish.

### **Gaelic-Scottish and Hebrew**

Gaelic is the Celtic language of Scotland. It is closely related to Irish. A work by THOMAS STEATTON (1872) appears to establish a convincing case showing a definite affinity between Scottish Gaelic and the Hebrew Tongue. Extracts from this essay by Steatton are to be found in the Appendix.

## End Notes to Chapter 12:

### E1. Did the Canaanites Speak Hamitic or Semitic?

The Hittites were a Canaanite nation and at least one of their languages was an Indo-European one. See also almost any reference work on the Hittites. Some German scholars on linguistic grounds traced the Germans to Hittites (see Craig White ch.4). The Mittani are also recognized as of Indo-European culture and they were either of Canaanite-Amorite stock or intermingled with them. George Rawlinson ("The Origin of Nations", 1878, New York, U.S.A. pp.199-203) was an early authority who suggested that the Canaanites originally spoke a Hamitic tongue and then later had superimposed on it a West Semitic one similar to Hebrew.

## Reference Notes to Chapter 12:

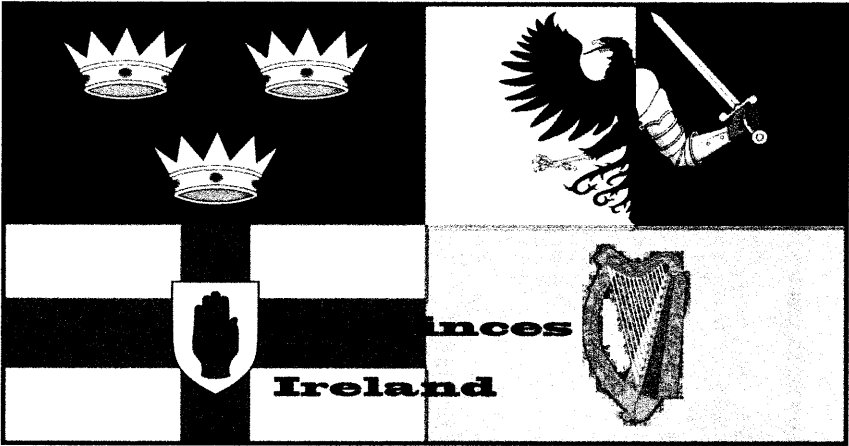
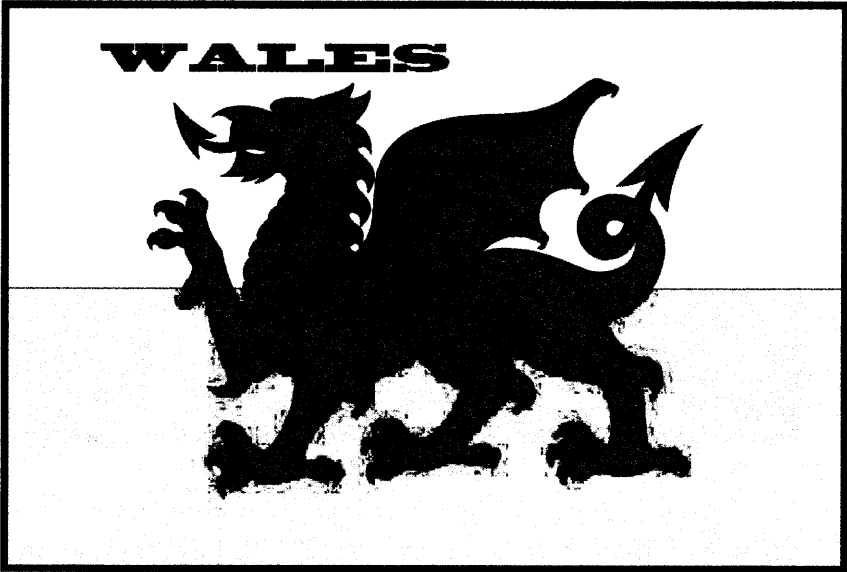
1. Kashani p.29.
2. Markus.
3. Worrell p.50.
4. Wagner p.206.
5. Wagner p.230.
6. Wagner p.208.
7. Wagner p.207.
8. Rolleston p.78
9. Mazar
10. The list appeared in the Cambrian "Quarterly Magazine and Celtic Repertory" July 2nd, 1832, NO.15, vol. IV in an article signed "Welsh Hebraisms", see L.G.A. Roberts, British History Traced From Egypt and Palestine", 1919.
11. L.G.A. Roberts p.23; poem originally in Latin by Rev. Archdeacon Pryse and translated into English by Rev. John Walters of Cowbridge.



Vincenzo Galilei (father of the famous astronomer Galileo) in "Dialogo della Musica Antica" (1581 CE) commented on the Irish harp:

"This most ancient instrument was brought to us from Ireland where such are most excellently worked... and they paint and engrave it on their public and private buildings and on their hill: stating as their reason for so doing that they have descended from the Royal Prophet David."











## Chapter 13

### Yair of Manasseh

#### A Biblical Personality in the Celtic World

A Hebrew name that re-appears in Celtic nomenclature and mythology is that of Iar. The appellation "Iar" is how some peoples in the Ancient Middle East rendered the name Yair which is often transliterated in English translation as "Jair". The name "Yair" (i.e. "Jair") appears several times in the Bible.

#### Yair son of Manasseh.

**"And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it.**

**"And Moses gave Gilead unto Machir the son of Menasseh ; and he dwelt therein.**

**"And Jair the son of Menasseh went and took the small towns thereof, and called them Havoth Yair [Villages of Yair].**

**"And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name" (Numbers 34:39-42).**

**"Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan havoth jair [Villages of Yair in Bashan], unto this day.**

**"And I gave Gilead unto Manasseh " (Deuteronomy 3:14-15).**

In these verses the simple meaning is that Yair was the name of a group of people who were descended from Yair son

of Manasseh. When it says that Yair took certain areas it means that the body of his descendants who bore his name did. Where it says that Moses gave Gilead unto Machir the son of Manasseh it means that Moses gave the lands in question to descendants of Machir. So too with Yair.

There are however other explanations:

### **PRE-EXODUS ISRAELITES IN CANAAN**

Y. Kiel quotes from a Commentary attributed to the 17th century "Rabbi Yehudah HaHasid" (ca.1690):

"Israel received many possessions from their forefathers in the Land of Canaan. Even though they were in Egypt they were wont to send emissaries to Canaan to prepare fields and vine yards of their own. The descendants of Joseph apparently of Ephraim [Joseph's second son] built cities for themselves in Canaan in the area of their future inheritances. They caused their servants to settle in these cities and raise them tribute and tend their inheritances for them. Because of this situation the Egyptians became fearful lest the two bodies [i.e. Israel and their vassalages in Canaan] join together and war against them....Formerly due to Pharaoh's esteem of Joseph by virtue of which Pharaoh honored them... the Israelites had received permission from Pharaoh to so act [in tending their Canaanite possessions]. In the book of Chronicles... Sheerah [daughter of Ephraim, 1-Chronicles 7:23-25] established cities [in Canaan] and she lived at least 6 generations prior to [the Israelites conquering the land after coming out of Egypt under the leadership of] Joshua who conquered the land."

Likewise, another Rabbinical source (quoted by Kiel and ascribed to a Student of Saadia Gaon) and perhaps dating to ca.1100 CE says:

"Machir [son of Menasseh who was the brother of Ephraim, Menasseh and Ephraim being the two sons of Joseph] ...was the progenitor of Gilead. Later Yair confirmed possession of the lands of Gilead [east of the

Jordan River]. After the generation of Joseph and his brothers died out, the surrounding nations increased in power and two of them, Geshur and Aram, seized the villages of Yair... For this reason the later descendants of Machir [after coming out of Egypt] desired to settle in the Land of Gilead. Moses therefore granted them the land which had formerly been held by their forefather and Joshua [the successor of Moses] confirmed this grant..."

"This point should be made quite clear, those matters spoken of in the Pentateuch concerning Machir, Nobah, and Yair [having held territory in the land], are speaking of a previous era. Machir, Nobah, and Yair were not alive at the time of the wandering in the wilderness [after coming out of Egypt] and so they received nothing in that period."

### **Yair From Judah**

**"The sons of Judah... Pharez and Zerah..**

**"The sons of Pharez; Hezron and Hamul.**

**"And afterwards Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was sixty years old; and she bare him Segub.**

**"And Segub begat Jair, who had twenty three cities in the land of Gilead.**

**"And he took Geshur, and Aram, with the towns of Jair [Havvoth-Yair], from them, with Kenath and the towns thereof, sixty cities. All these belonged to the sons of Machir the father of Gilead. (1-Chronicles ch.2:3,5,21,22,23).**

Here it tells us about someone named "Yair" who was actually a son of Segub son of Hezron from Judah. The mother of this Yair was a daughter of Machir and Yair dwelt amongst Machir. We understood the passage to be telling us that this Yair took control of the group of villages already known as "Villages of Yair" [Havot-Yair] and expanded them.

Rabbi Naftali Zvi Yehuda Berlin ("Ha-Natziv", 1816 - 1893, Poland, Russia) was a very important Rabbi and a great Biblical Commentator. He attached much importance to the figure of Yair. In his opinion "Yair son of Manasseh" and "Yair son of Segub" from Judah were one and the same. He considered Yair to embody the power of the Torah and to be a needed element of Judah within Manasseh.

### **Yair from Gilead**

**Judges 10:**

**3 After him, Jair the Gileadite arose and judged Israel twenty-two years. 4 He had thirty sons who rode on thirty donkeys, and they had thirty cities in the land of Gilead that are called Havvoth-Yair [Villages of Yair] to this day. 5 And Jair died and was buried in Kamon.**

**Yair the Gileadite** lived in the period of the Judges between the time of Abimelech and that of Jephthah. This was 2 to 3 hundred years after the conquest by the group associated with Yair of Manasseh. Yair the Gileadite and his sons also had a group of settlements associated with them and they called them Havoth-Yair [Villages of Yair] probably in memory of the original townships that had borne that name and that had been located nearby.

### **Three Personalities Named Yair**

To our mind the three figures mentioned above were there separate entities. It could be however that in public consciousness and folk-lore the different figures were conflated.

### **Other Figures named Yair**

In the time of David Ira a Priest (from the Tribe of Levi) belonged to a family named after someone called Yair (2-Samuel 20:26). Elhanan the son of Yair was a warrior in the time of David. He killed Lahmi the brother of Goliath the

Gittite, the shaft of whose spear was like a weavers beam (1-Chronicles 20:5). The father of Mordecai (from the Tribe of Benjamin) the uncle of Esther was named Yair (Esther 2:5).

## THE CLAN OF YAIR (DESCENDANT OF JUDAH) IN GILEAD OF MENASSEH AND IAR THE PROPHET IN IRISH TRADITION<sup>E1</sup>

The name of **Iar** appears several times in the Irish genealogies under various forms: There is **Iarbonel** the prophet one of the four sons of Nemedh (legendary ancestor of the Irish and Britons) mentioned by Keating. Keating mentions that "some antiquaries" derive the People of the god Dana from "**Iar**bonel son of Nemedh". **Iar**bonel is considered a form of **Iar**<sup>E2</sup>.

The Leabhar Gabhala also brings two alternate versions in which **Iar**bonel is high up on the genealogical lists of the Dana.

In the History of Keating the sages are mentioned: Fennius Farsa the Scythian; Gaedal son of Ethor, of the race of Gomer, from Greece; and "*Caei the Eloquent (or the Just), from Judea, or **Iar**, son of Nemha, as others call him..*" This is the hero known as **Iar**bonel in other accounts.

**Iar**bonel, **Iar**bonel, **Iar**, and **Jaruanell** are all versions of the name "**IAR**" which in turn is the same as Yair in the Bible.!! Not only that but Yair in Scripture was linked to both Judah (1-Chronicles 2:22) and to Gilead of Manasseh (Deuteronomy 3:14, Joshua 13:30). Gilead of Manasseh in this case means the section east of the Jordan. One of the sons of Gilead was Peresh (1-Chronicles 7:16). The name "**Peresh**" in Hebrew means "Separated" or "Sanctified". This name therefore has the same meaning as "**Nemha**" in Irish. **Iar** in the Keating source is connected with both Judah and **Nemha**! **Nemha** (i.e. Nemedh) was ancestor of the Nemedians and his name has the same meaning as the Hebrew "**Peresh**" who was linked with Gilead of Manasseh who gave rise to the Celtic Galatae

also known as the Galadi. Another figure named "Iar" or "Yair" or "Jair" is recorded in the Bible as a descendant of Judah who settled in the land of Gilead of Machir in Manasseh and had at least 23 cities attached to him. As stated in popular imagery and even according to some understanding of the scripture verses the different figures were conflated.

Gilead was the son of Machir who was the firstborn of Manasseh. They inherited their portion in the lands on the east side of the Jordan stretching to the northeast and reaching far into the north and eastward to the River Euphrates. As we saw from Scripture different figures named Yair had been prominent amongst them and had had groups of settlements (all in the same general area) named after them.

### Yair in Biblical and Assyrian Sources

Old Assyrian inscriptions often recall the Iari (who are identified as the people of Yair, i.e. "Jair" who fought along the Euphrates' banks and sometimes in the north to the east of the Euphrates in the region of the Habor tributary<sup>1</sup>. Contrary to some opinions the territory of Gilead did reach up to those regions.

In regards to the people of Yair it is worth noting the opinion of the Israeli researcher, Benjamin Mazar in the Encyclopedia Biblica:

~ **"Yair, Yairi"**: "A large family belonging to the Tribe of Manasseh... In the account of Israelite conquest east of the Jordan this family plays an important role....the family of Yair were related by family-blood with the family of Hezron from Judah on one side and with Machir father of Gilead on the other..."

~There is ground to assume that Yair was also a general name for a large group of Israelite clans who had already united at the beginning of the Israelite conquest of the northern part of the land of Gilead and from there had

spread out over the Land of Bashan; (Consequently) a large and broad territory east of the Jordan was called by their name, "Townships of Yair". This widely-branched family held on to its own inheritance. They also succeeded in gaining control over the territory of Argob in Bashan....

~It is possible that the group of clans, known in Scripture by the name of Yair, are recalled in Assyrian records. In the preamble to several building-dedications the King of Assyria, Adadnirari-i tells how his father Archdinal (early 1200s BCE) fought against and subdued the camps of Achlemu [i.e. Arami-Syrians], Suthi [=Seth], and Yauri [Iauri] on the banks of the Euphrates.

~There are grounds for the proposition that the Yauri are none other than the nomadic Sons of Yair who would transmigrate between the desert and the Euphrates River; also in the Genealogical records of the Tribes east of the Jordan is retained the recollection of their spreading out to the Euphrates River "Because their cattle were multiplied in the land of Gilead" (1-Chronicles 5:9). From the 1200s Assyrian sources several times recall the camps of Yauri [Iauri], Yari [Iari], and the Land of Yari [Iari] and the Mountains of Yari [Iari] in the region of the Euphrates and Khabor Rivers. In addition Assurnasipal-11 and his successors recall the House of Yair [Iahir].... as one of the princedoms in Mesopotamia whose centre was the city Magrisu.."

~The name Yair apparently expresses the wish that God will shine his face upon the child, meaning to say, show him favour; cf. "The LORD make his face shine upon thee..." (Numbers 6:25)....~<sup>2</sup>

Scripture (1-Chronicles chapter two) states that one of the heroes identified with Yair was descended from Judah yet his people were to be identified with Gilead the son of Machir from the Tribe of Manasseh. As noted above Irish Mythology also relates "Iar" (i.e. Yair) to Judah! The region of Yair (and Argob) was one of 12 administrative districts into which King Solomon divided the Land of Israel. It was ruled by "Ben-

**Geber**" ("Son of Geber") whose father (Geber the son of Uri) was appointed over all Gilead and the neighboring region of Bashan which could reach up to the Euphrates and beyond.

**"And Solomon had twelve officers over all Israel....The "Son of Geber", in Ramoth Gilead; to him pertained the towns of Jair the son of Manasseh , which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars.....**

**"Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land."**

**(1-Kings 4:7,13,19).**

Ptolemy listed numerous place and historical ethnic names proving that Israelite tribes once ruled over all the area of northern Syria reaching at least to the Euphrates. Examples are the areas called RAHABENI (i.e. Reuben), MASANI (Manasseh), CAUCHABENI (i.e. Sons of Chauchi, i.e. of Haggi son of Gad), BATHANAEI (Bashan in Aramaic), CHALYBONITIS (Chalybes of Judah), and the cities of Belginaea and Belagaea (Belgae from Bela-g-h), and **GABARA** from Geber in the region of Bashan (Bathanaei) close to Masani (Manasseh ). Archaeology tells us that the "House of Gabbar" were the ruling dynasty of "Yadi". The Kingdom of Yadi was a Judean enclave in north west Syria. It is referred to in the Bible as "Hamath which belonged to Judah" 2-Kings 14:28. It was known as "Yadi" which is the word for "Judah" in Assyrian. It was neighbored *by* the "Dananu" who were from the Tribe of Dan and somehow associated with the neighboring Tribe of Gad since the name of their province was "Smal" which name is synonymous with Zephion a clan of Gad. Yadi and Smal were usually ruled as one entity but occasionally they were at odds with each other. The people of Yadi were taken into exile by



the Assyrians to an area of Armenia whereto exiles from the Ten Tribes were also taken. The Anglo-Saxon Chronicle said that the Celts of Britain came from Armenia. Ethnic and Place-names with the root "Geber" (GBR) were found amongst the Celts on the Continent (Guberni, Gabreta) and in Scotland and Ireland: Ptolemy recalled the GABRETA in Baiern (Bavaria) whom Zeuss identified as a Celtic people and recalls the city of **Gabromagus** and **Vergobretus** (in territory of the Aedui of Gaul, Caesar, G.W.1;16). There was also a Celtic group called Guberni (Pliny N.H.4;17) between the Ubii and Batavi in Holland.

In ancient Ireland there was an important ethnic group tribe called Gabraige and a place named Gabran (mod. Gowran in County Kilkenny) and a king of the Picts in northern Scotland had the same name.

The Lagin people gave their name to Leinster in east Ireland. They were also known as **GABAIR**<sup>3</sup>. After being conquered by the Milesian Goidels, the Lagin Gabair joined forces with them and participated in raids on, and settlement in, Scotland. They have been equated with the Gailian or Galioin which names may well derive from the Golan in the Land of Israel since GEBER or GABAR appears to have once been an important family name in that general area. To the northeast of Eboracum (York) and the Parissi were the GABRANTOVICES. Further north in the Caledonian region of the Gadeni (Otadeni) was the settlement of Gabrosentas.

From Gilead ("Galaad") of Israel emerged the Galatae or "Galadi" of northern Gaul, the Galadon of northern Wales and southern Britain, and the Caledonians of Scotland. These groups had ethnic migratory connections with the Gaels of Ireland. In both Ireland and Scotland are toponyms bearing the name Iar (i.e. Yair) which are believed to represent an eponymous ancestor of that name<sup>4</sup>.

Charles Vallancey (1786) said that Ireland should properly be called "Iarnach" or Eirineach. The IERNE in southeast Ireland regarded IAR as their forefather and similar usage of the name is also found in Scotland<sup>5</sup>! The people of Yair may therefore be assumed to have been submerged amongst the Nemedian descendants of Gilead in the British Isles. The Irish legends quoted above speak of Iar of Judea or of Iarbanel the Prophet who is identifiable with Iar and who in some accounts was one of the first ancestors of the Nemedian peoples (including the Dana and Milesians) who settled in Ireland. Elsewhere the Nemedians are closely associated with Fennius, the first and primary forefather. "Nemed" means "Separated" or "Sanctified" the same as "Peresh" the son of Machir the son of Manasseh (1-Chronicles 7:16). It is doubtful if the transmitters of the Irish legends were ever aware of the quoted verses in the First Book of Chronicles and their historical value. Neither did they know what was inscribed on Assyrian tablets concerning the Iari. Neither were the place names bearing the ethnic denomination "Iar" in Ireland and Scotland derived from scholastic imagination. It follows that all of these proofs are from independent sources that complement each other and indicate historical truths underlying the Irish texts. Biblical and archaeological evidence showed a geographical linkage of the names Gabar, Gad, Yair, Yadi (Yehudah), and Gilead and parallel associations are noticeable in the toponymy of Ireland and Scotland and in Celtic Mythology.

The Irish texts speak of several waves of invasion of peoples who were essentially akin to each other and from the same ancestors. They speak of having had some portions of their people subjected in Greece or in "Grecian Scythia", of having been in Egypt, of having been able if they so wished to partake with the Israelites in the Israelite inheritance, of their leader's forces having included Israelites, of going to Scythia, and of conquering Spain and in Spain being driven into the northwest and from there coming to Ireland.

## End Notes to Chapter 13:

### E1 Sources for the Irish Parallelisms

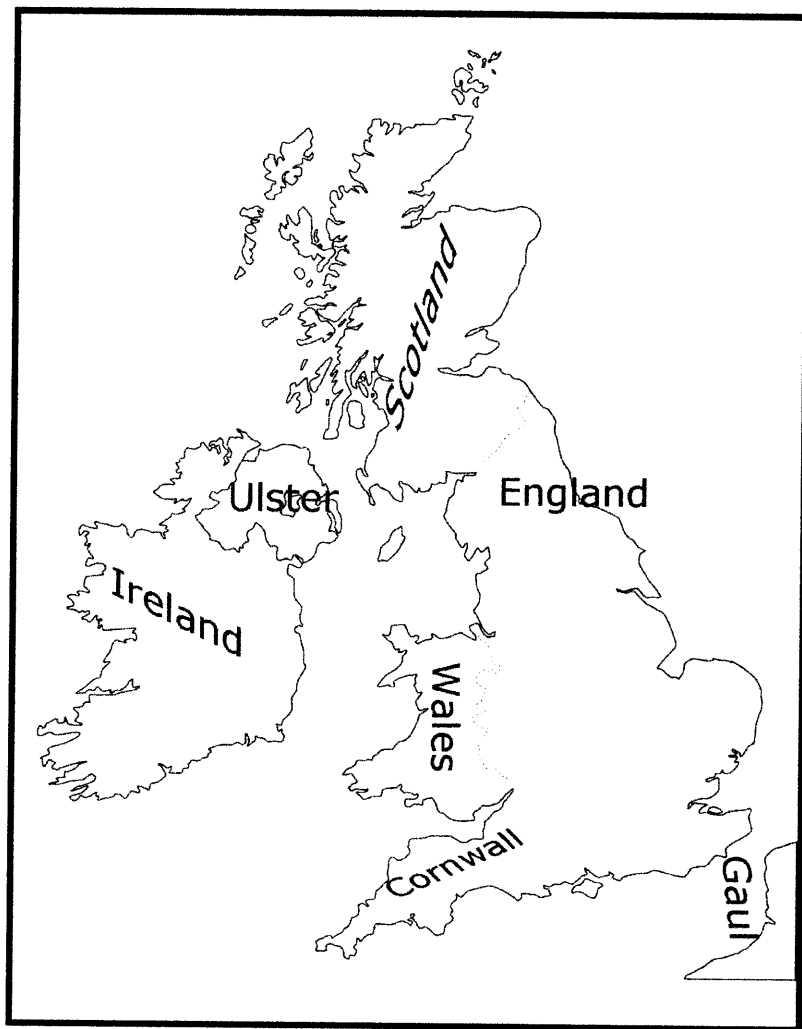
Part of the following material concerning Yair is based on a study appearing in National Message Serial no.118c, from an unnamed author who did however substantiate his claims from quoted sources.

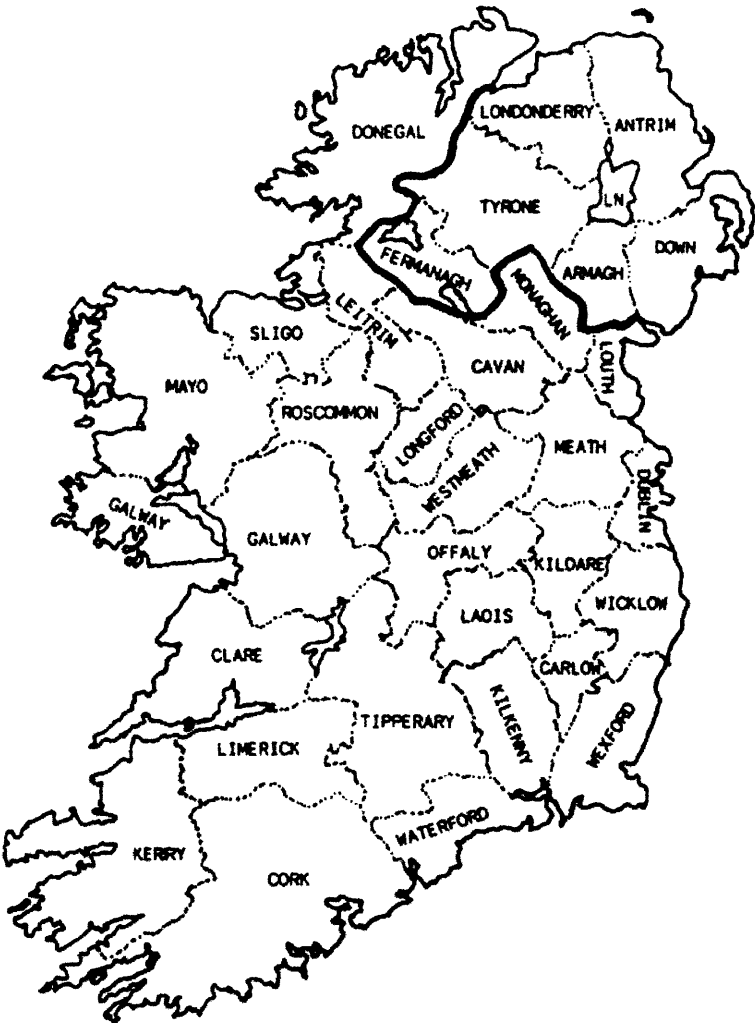
### E2 Jaruanel and Yair

There is also **Jaruanel** the prophet one of the four sons of Neuie McAgamemnon in the "Annals of Clonmacnois".

## References to Chapter 13:

1. B.Mazar in Encyclopedia Biblica, "Yair".
2. Benjamin Mazar (as freely translated by the present author) in the Encyclopedia Biblica (Hebrew-language edition, heading : "Yair").
3. See Thomas F. O'Rahilly throughout.
4. Hubert p.197.
5. *ibid.*
18. Camden (Historia Britannica, Cole p.44 quotes A.Rutherford, 1934.
19. Bennett p.113.
20. Bennett p.114.
21. Bennett p.116.
22. Lozinski







## Chapter 14

### Legends of Origin

#### Scythians and the Scots of Ireland

A dynamic source of Celtic Culture in the British Isles were the Milesians. They were also known as the Goedel, the Hiberni, and the Scotti. They were related to other groups. From the Milesians emerged the descendants of Niel who gave rise to most of the Kings of Ireland. The Milesians settled in Ireland and in the Gaelic areas of Scotland. They also raided the western parts of Wales and Britain and attempted settlement there. Their traditions related them to the Scythians and the area of Ancient Israel.

Excerpt from "The Irish Rebellion", p.2 written by William Temple<sup>1</sup> ca.1646

"It may very well be conjectured (for infallible records I find none) that as the Eastern parts of Ireland, bordering upon England were first planted by the old Britains:

\*Toole, Birne, & Cauvenagh the ancient Septs, and still inhabitants of that part of the Country, being old British words. And as the Northern parts of Ireland were first inhabited by the Scythians, from whom it was called \* \*

Scytenland, or Scotland: So the Southern and more Western parts thereof were peopled from the Maritime parts of Spain, being the next continent, not by the now Spanish nation, who are strangely compounded of a different admixture of several people: But as I said, peradventure by the Gaules, who anciently inhabited all the Sea coasts of Spain, the Syrians, or some other of those more Eastern Nations, who intermixing with the natural Inhabitants of that Country, made a transmigration into Ireland, and so settled some colonies there.

"The whole Kingdom of Ireland was divided into divers petty principalities..." "\* \* Ireland is often called Scotia major among ancient writers" #. THE IRISH STORY

The following account of Celtic (mainly Irish) Mythology concerns the origins of the Celtic nations of Ireland and Britain. This account is culled largely from the original works (or translations of them) and from several secondary sources which are available in most large public libraries. The described traditions were mostly transcribed at a late date having previously existed through oral transmission. Even so, extraneous factors tend to affirm the assumption that the various accounts given here have a factual basis<sup>E1</sup>. On major matters the sources correspond with each other and also with archaeological and epigraphic findings. This mythology is derived mainly from Ireland yet concerns not only the Irish but also the Scottish whose ancestors came from Ireland as did Celtic settlers on the west coast of England and many of the Welsh Tribes which in turn reflects again on the English since one third of the English either came from Wales or their immediate forefathers did<sup>2</sup> [On the other hand, half of the ancestors of the present-day Welsh came from England]. In addition what applies to the ancient Irish often is also relevant concerning the Celtic British whom it is now claimed (possibly wrongly) really formed the overwhelming mass of the "Anglo-Saxon" people. It is claimed that the Celtic masses of England were conquered by the Anglo-Saxons and company and culturally Anglicized. The Anglo-Saxons and Scandinavian Vikings both of whom conquered and assimilated the British Celts also themselves contained "Celtic" elements, had intermixed with "Celts", and had similar origins to them. Most of the French and many of the Belgians, and Swiss are also of Celtic descent. Sources from the British Isles (especially from Ireland) are almost the only Celtic ones that remain since elsewhere the Celts adopted the language, customs, and even identity of those who conquered them. An examination of



records based on Celtic tradition from the British Isles taken at face value suggests that the Celts from somewhere in the Middle East came westward and arrived in Ireland and the British Isles after sojourning in Spain. This impression conforms with archaeological and other studies AS WELL AS WITH THE BIBLE. The observant reader will notice a strong overlapping parallelism between conclusions already reached in this work and the accounts given in Celtic Mythology.

## **THE ISRAELITE INVADERS OF IRELAND**

THE IMMIGRATING TRIBES TO IRELAND ACCORDING TO TRADITION CAME IN WAVES. IRISH RECORDS SPEAK OF THE FOMORIANS, NEMEDIANS, DANA, AND MILESIAH HIBERII.

### **The Fomorians**

Among the first settlers of Ireland were the Fomorians. One version says that they were Scandinavians but most accounts claim that they arrived from North Africa. There was always a connection between Ireland, North Africa, and the Middle East. This is reflected in linguistic factors. The goddess of the Fomorians was Domnu and their leader was Balar<sup>3</sup>. They were sea-orientated, dominated by females, and piratical<sup>4</sup>. Later Irish literature speaks of them in a negative fashion and associates them with the Irish land working class<sup>5</sup>.

### **The Fir Bolg –Belgae**

Either contemporaneously with the Fomorians or shortly after them arrived the Nemeditians. The name NEMED means sanctified or separated and is synonymous with "Peresh" which name was given to the son of Gilead from the Tribe of Manasseh (1-Chronicles 7:16). The Nemeditians were said to be descendants of Sru, Sera, and Isru<sup>6</sup>. These names and "ISRU" especially are forms of the name ISRAEL. The Nemeditians split into three groups:

1. Britan who went to Britain;
2. Semion who fathered the Fir Bolg; and
3. Bethac who left Ireland and fathered the Tribe of Dana who later returned.

According to some versions Semion had never been in Ireland only his descendants were. The name Semion equates with the Hebrew Simeon son of Israel. Ptolemy recalled the Tribe of Semoni on the southeast coast of Britain. They adjoined the Iceni (Ikeni) whose name may be understood to be a Phoenician (or North Israelite) form of the appellation Yachin son of Simeon (Genesis 46:10). They were bordered according to Ptolemy by the Iduma River [present-day River Yare in Norfolk?]. In the Land of Israel the Tribe of Simeon had adjoined the territory of Idumea (Edom). The Welsh in their own and in Irish Literature were referred to as Semoni.

The Fir Bolg (Descendants of Semion) in turn divided into three:

## 1. THE FIR BOLG PROPER

"Fir" means men and Bolg may be derived from the Hebrew Bela(g)h son of Benjamin (Genesis 46:21). Bela(g)h was also a family head in the Tribe of Reuben (1-Chronicles 5:8). The Fir Bolg are identified by researchers with the Belgae<sup>7</sup> who in the 100s BCE sent colonists from their base in North Gaul into southern Britain where they were reported by Ptolemy. Ptolemy also records Belgae in Ireland. The Belgae gave their name to Belgium. Aspects of their culture possessed what are considered Phoenician traits<sup>8</sup>.

Within the Land of Israel the Tribes of Reuben, Gad, and half Manasseh at an early stage had formerly expanded their territories up to and perhaps even beyond the Euphrates River (1-Chronicles 5:9). Sections of other Israelite tribes, including Benjamin, were also to be found in the Israelite areas between the Jordan and Euphrates Rivers. Ptolemy in his map of

"Arabia" records the existence of Israelite clan and territorial names in areas adjoining the Euphrates. Amongst these names are Balagea and Belginaea which appellations relate to the Belgae descendants of Bela(g)h from Benjamin (Genesis 46:21) and/or Reuben of Israel (1-Chronicles 5:8). [The commentary Malbim opines that after the conquest and distribution of the Land in the time of Joshua further conquests took place. The new lands were apportioned in part to some of the Tribes west of the Jordan River].

## **2. GALIOIN**

The Galioin were another section of the Fir Bolg and their name is considered as cognate to that of the Gaels and Galli (Gauls)<sup>9</sup>. These names in Hebrew connote both "exile" ("Goli", "Gali") and Galilee.

## **3. THE FIR DOMNU**

The people of Domnu are somehow connected with the Fomorians who are sometimes considered "gods of Domnu"<sup>10</sup>. Domnu was the Fomorian goddess. According to Ptolemy, the similarly-named Dumnonii were found in Devon, Cornwall, and Scotland and in those areas ethnic names recalling DAN were found.

## **THE PEOPLE OF THE DEITY DANA (TUATHA DE DANAAAN)**

THE TRIBE OF DANA were descendants of the goddess (or god) "Dana". "Dana" is another way of pronouncing the Hebrew word DAN. DAN was a Tribe of Israel which once had widely spread posts throughout the Middle East including stations in Libya and possessions in Anatolia and Greece. The Israelite Tribe of Dan conquered Cyprus and maybe also Crete and had bases in Cilicia (i.e. northwest Syria and southeast Turkey), the north Galilee, and by the port of Jaffa in the land of Israel. An offshoot from the Tribe of Dan at an early stage

apparently conquered Greece giving rise to much of Mycenaean civilization. In Irish accounts the Tribe of Dana came from Greece<sup>11</sup> and arrived via islands in the north<sup>12</sup> which assumedly meant Scandinavia<sup>13</sup>. [In the Scandinavian Bronze Age, which we date from after 700 BCE though others date it earlier there existed an advanced civilization is what is now Sweden and Denmark. Archaeological findings show cultural features associated with Ancient Egypt, Mycenaean Greece, the Minoans of Crete, and the area of Ancient Israel. Kristian Kristiansen and Thomas B. Larsson (2005) reconstruct the travel and transmission of knowledge that took place between the Near East, the Mediterranean and Europe. They explore how religious, political and social conceptions of Bronze Age people were informed by long-distance connections and alliances between local elites. They stress that not only culture moved but also peoples. See also: Peter Gelling and H.E. Davidson, "Chariot of the Sun", London, 1969.] One of the islands from which the Dana came was given the name ASSAL<sup>14</sup> which was also the appellation of a Middle Eastern principality<sup>15</sup> in the region of Gozan on the Khabur River whereto part of the Northern Israelites had been exiled. An alternative (or supplementary) Irish version says that the Dana came from the city of Dan at the foot of Mount Libanus (Lebanon)<sup>16</sup> in what was once the area of northern Israel. Even the account which says that the Dana came from, or via Greece, says that they had fought repeatedly with the Phillistines<sup>17</sup>. The Tribe of Dan in Israel as seen in the story of their hero Samson (Judges chs. 13-16) was constantly at altercations with the Philistine people<sup>E2</sup> and in the Land of Israel the original portion of Dan (in the south) had adjoined the Philistines and partly been taken over by them. Samson from the Tribe of Dan was a prototype for the Greek idol Hercules.

An Irish Historian, Thomas Moore, stated that the Tuatha de Danaan (i.e. Tribe of Dana), "*after sojourning for some time*

*in Greece proceeded from thence to Denmark and Norway*"<sup>18</sup>. Geoffrey Keating (ca.1570-1646) understood from traditional Irish sources that, *"the Danaans were a people of great learning and wealth; they left Greece after a battle with the Assyrians, and went to Ireland; and also to Danmark, and called it 'DAN-mares', Dan's country"*<sup>19</sup>.

The Irish said that upon reaching Ireland the Tribe of Dana fought against both the Fomorians and the People of Bolg<sup>20</sup>. The Bolg were subjected and granted autonomy in the west, in Connaught. The Fomorians were defeated though later the ruling class of the Dana intermarried with the Fomorian<sup>21</sup>. Raymond F. McNair (1996) lists places containing the name Dan in Scotland (such as Dundee, Dunraven, Aberdeen, Duncansby Head, and the Don River) and in Ireland: Dun Laoghaire, Dunkellin River, Dundalk, Dans-Laugh, Dan-Sower, Dungarven, Dundrum, Dunglow, Dingle Bay, Donegal Bay, and Dunmore Head. McNair then makes the following observation which is well worth quoting:

~It is certainly no coincidence that the Irish Gaelic word Dun or Dunn means "Judge," just as Dan does in Hebrew!~<sup>13</sup>

It is also worth mentioning that many of the policemen, lawyers, and judges in the U.S.A. today are of Irish descent.

## THE WELSH VERSION

In Welsh sources (said to be Irish derivatives<sup>E4</sup>) the Tribe of Dana is paralleled by the people of DON. The Welsh spoke of the goddess Don and her consort Bile the god of the dead. Britain was nicknamed *"the honey isle of Bile"*<sup>22</sup>. BILE is the equivalent of Bel meaning the Canaanite Baal whom the Romans in Syria apparently identified with Saturn and this perhaps explains why they considered Britain to be the domain of Saturn. They also equated Saturn with Israel. The Welsh collection of legends (called Mabinogion) speaks of Beli

son of Manogan king of Britain. Beli is thought to be a derivation of Belinus a Druid god<sup>23</sup>. Beli is named as the ancestor of Welsh royal houses and is apparently considered (in Welsh tradition) a member of the House of David. The Tudor monarchs of Britain had similar origins:

"At any rate, there is reason to believe that the Tudors were descended from the old British kings who ruled at the time of the Anglo-Saxon invasions"<sup>24</sup>.

## Greek and Roman Accounts

The Greeks said that Belus (i.e. Baal) son of Poseidon (Neptune) was the father of Danaus and that Danaus escaped from Egypt with other people the bulk of whom led by Moses settled in Judea. This confirms the identification of Danaus with the Israelite Dan as well as paralleling the Welsh pairing of Don with Bile. Poseidon the Greek god of the sea and father of Danaus has a name which is capable of being understood to mean "*Son(s) of Dan*". The Greeks said that Doros son of Poseidon founded the important city port of Dor on the coast of Israel in the territory of Manasseh<sup>25</sup>. A Phoenician inscription also reported the presence of Israelite DAN in that area. The name "Neptune" (the Roman term for Poseidon) was believed by Nahum Slouschz to be derived from the Israelite Tribe of Naphtali<sup>25</sup>. Naphtali and Dan were full brothers the only sons Bilhah (maidservant of Rachel and concubine of Israel) had. The Tribes of Naphtali and Dan were often closely associated with each other. Neptune (according to the Romans) fathered Albion who founded a kingdom in Britain<sup>26</sup>. Albion is a form of the name Lebanon in which country Naphtali and Dan had inheritance.

## The O'Rahilly Divisions in Ireland

Thomas F. O'Rahilly<sup>27</sup> compared traditional accounts of peoples who invaded Ireland with the results of research in his

own time and came to the conclusion that the invaders of Ireland could be divided into four:

**1. The Picts or Cruthen** also perhaps identifiable as the "Priteni" which name was once considered a form of "Briton" though the equation is uncertain. Scottish tradition said that the Picts came from Scythia, went to Ireland, and from there moved to Scotland as did other peoples<sup>E6</sup>.

**2. The Erain or Builg referred to as the Fer Bolg.** They equal the Belgae of the Continent and Britain. Included with them were the Osraige, Iar, and Ulaid.

**3. The Lagenian invaders also known as Gabair.** They included the Lagen, Domnain, and Galioin. They came from Armorica (Brittany) in Gaul and conquered much of Leinster and Connacht meaning more or less the entire center of Ireland. There may be a link between the Domnain and the Dana.

**4. The Goedels.** These are identical with the Hiberi, Scotti, and Milesians who are discussed below.

## THE HIBERI

The Irish accounts of groups that immigrated into Ireland usually end with the Milesians from whom came part of the Scotts. The Milesians are also known as Hiberi, Iberi, Gaedhal, Gaeli, and Scotti, and these are all names of various ancestors. This group was the last to arrive and considered the most numerous and dominant. They were named after Mile versions of whose name are Nile and Bile<sup>28</sup> and some authorities consider Bile to be the ORIGINAL and to explain his name to represent the "Dis Pater" i.e. "*god of the dead*" who according to Roman accounts was worshipped by the people of Gaul. There are several versions concerning how the Milesians came to Ireland but all of them more or less follow the same pattern and are compatible with similar early British versions concerning the Scotti. The Scotti who settled in

Scotland came from Ireland and are considered a branch of the Hiberi Milesians. In general, the accounts claim that a Scythian (named "Fennius Farsa" or something similar) ruling somewhere near Greece was deprived of his throne and went to live in Egypt. His son (Niul) married Scotta daughter of Pharaoh and from their union came Goidel<sup>29</sup>.

### **Did Scotta, Daughter of Pharaoh, Really Exist?**

The name of Scotta daughter of Pharaoh seems to be recalled in every known account. Historically the Kings of Egypt very rarely gave their daughters to outsiders but it is recorded that Solomon king of Israel married a daughter of Pharaoh. Also Moses the deliverer and Lawgiver of Israel as a child had been adopted by a daughter of Pharaoh. In Talmudic tradition the foster-mother of Moses was the same "Batya" daughter of Pharaoh who later married Mered (1-Chronicles 4:18) from the Tribe of Judah. Compare these verses:

**"And the child grew, and she brought him unto Pharaoh's daughter, and he became to her as a son. And she called his name Moses: and she said, Because I drew him out of the water" (Exodus 2:10).**

**"The sons of Judah...**

**"...And these are the sons of Bithiah [i.e. in Modern Hebrew: "Batyah"] the daughter of Pharaoh, which Mered took" (1-Chronicles 4:1, 18).**

According to Talmudic tradition<sup>30</sup> (Megilla 13, Lev.Rabah 1;3) "Mered" is another name for Caleb, son of Yefunei, the Kenazzi, a Prince of Judah (Numbers 13:6). Caleb, says the Talmud, married "Batya" the daughter of Pharaoh who had rescued and raised Moses.

Some descendants of Caleb, the "Chelubai" (1-Chronicles 2:9) are traceable to Chalybonitis in northwest Syria<sup>31</sup> and to the "Chalybe" people. This was in an area associated with the "Iari" descendants of Yair. The figure of Yair, as we explained



above, encompassed several personages. One of the ancestral heroes known as Yair (1-Chronicles 2:22) was a son of Segub son of Hezron (son of Judah) ancestor (or "father") of Caleb<sup>E7</sup>: The eponymous ancestor IAR was later recalled in place-names of Ireland and Scotland]. The Chalybes (descendants of Caleb) after the Israelite exile were to be reported in areas of Ten Tribes settlement. In the Pontus (on the southeast shores of the Black Sea) and Caucasus the Chalybes were famous metallurgists considered as of Cimmerian origin and recalled by Greek Chroniclers such as Xenophon<sup>E8</sup>. A people of similar name (i.e. the "Calybes") who were also famous as metalworkers were later reported of in the Galatian area of northwest Spain. The family name of Chaleb was "Kenazi" which name connotes "metalworker"<sup>32</sup>. Justin (44;3) said that the Calybes of Spain were skilled metallurgists who had been situated in the Galatian area in the northwest. From Galatia ("Galacia") in Spain Celts identified with the Milesian-Hiberi migrated to Ireland and from there to Britain. The legend of the Milesians that one of their ancestors had been married to the daughter of Pharaoh may be connected with the presence of "Chalybes" (or "Calybes") descendants of Caleb from Judah amongst them. As we noticed, tradition said that the original Caleb had married the daughter of Pharaoh<sup>E9</sup>.

The Irish accounts say that whilst in Egypt, the land of Capaciront (i.e. Pi HaHerut = Goshen?) near the Red Sea was given to Goidel. Pharaoh began to persecute the Hebrews and Goidel refused to participate but rather befriended the Hebrews who gave him the opportunity to unite with them<sup>33</sup>. Because of this or because Pharaoh feared that Goidel would try to take over the country the people of Goidel were forced to flee. Several versions say expressly that the company of Goidel included Israelites. They were described as wandering for 42 years in Africa, then to "the altars of the Philistines", then to Syria, then again to North Africa whence they passed into Spain, whence they went to Spanish Galatia in the

northwest and from there to Ireland<sup>34</sup>. They kept the Mosaic Law and did not eat forbidden foods<sup>35</sup>. Their leaders in invading Ireland were Heber and Heremon<sup>36</sup>, both Hebrew names like much of Irish nomenclature.

## Israelite Origins

The above accounts may seem highly fanciful but they should be considered in the light of other facts. The idea of a Scythian origin is known and defensible from other sources; the Irish (and Welsh) language definitely does show a strong Middle Eastern and North African influence; Archaeological and other evidence also indicates that the ancestors of the Hiberi Gaelic-Irish from "Syria" and Israel did enter Spain, move to the northwest, and pass over into Ireland; many aspects of the Mosaic law were kept at one time or other independently of Christian influence. To say outrightly that they were of Israelite descent would have been inconsistent with the Roman Catholic Christian outlook that once prevailed throughout Europe. This discussion of the Irish legends is returned to below though a few supplementary sources and additional points will first be mentioned:

The English historian Bede said that the Gaels who invaded Scotland from Ireland came originally from Scythia and the Cimmerian Chersonesus (Crimea). In the court of Charlemagne (King of France and western Europe) Irish influence was quite strong and they were referred to as "Egyptians"<sup>37</sup> perhaps in reference to their claimed origins. Gildas said that the British Celts were "*Truly Israel of the Exodus*"<sup>38</sup>. Gildas wrote about 540 CE. He lived in Britain at the time that it was being conquered by the pagan Angles, Jutes, and Saxons. As a Christian priest and a Celt he was horrified by what he saw. He attributed the calamity to the sins of the Celtic people and upbraided them. He used Biblical expressions and several times addressed the Celtic princes as The Lost Ten Tribes of Israel and referred to Britain as "*a*

*treacherous lioness of Gad*" though why he chose Gad out of all the 12 Tribes of Israel we cannot say. It was said that the Milesians brought Mosaic Law into Erin at their coming and that this law was the Law of Ireland before their conversion to Christianity at the time of St. Patrick<sup>40</sup>. The Irish versions were repeated or paralleled by Scottish and later by English sources. Some of these (such as that of Nennius) are quite early. These additional accounts often provide supplementary information of some significance.

"Roberts" in what is described as *"one of the oldest histories in the English language"* speaks of Israelites led by a certain Bartholome (also known as "Erain", cf. Numbers 23:36: Eran son of Ephraim son of Joseph) who were driven from Spain and settled in Ireland:

"Gwrganr, son of Beli, King of Britain, who went to Denmark to persuade the king of Denmark ...to resume payment of tribute to him".

On his return as he was passing through the Orkney Isles, he came up with thirty ships, which were full of men and women; and finding them there, he seized their chief, whose name was Batholome[\*]. Thereupon this chief prayed for protection, telling him that they `were called Barclenses', had been driven from Spain, and were roving on the seas to find a place of settlement...

Gwrgan(r)t....directed them ...to go to Ireland, which at that time lay waste and uninhabited. Thither therefore they went, and there they settled, and peopled the country; and there their descendants are to this day in Ireland."

[\*] "He Bartholome the chief of the 30 ships had his name from a river of Spain called Eirinnal, on the banks of which they had lived. This chief related to the king the whole of their adventures, from the time they had arrived from Israel (Palestine) their original country, and the manner and circumstances in which their ancestors dwelt in a retired part of Spain, near Eirnia, from whence the Spaniards drove them to sea to seek another abode". <sup>41</sup>

"Bartholomew" or "Partholomew" is also mentioned in Irish accounts as leader of one of the first groups who settled in Ireland. In the account of Roberts above it says expressly that "Israel (Palestine)" was "their original country".

In 1581 Vincenzo Galilei (father of the astronomer, Galileo Galilei) wrote that the Irish believed themselves descended from David, King of Israel, and that was why they used a harp as their symbol<sup>E11</sup>.

## THE LADDER OF JACOB AND THE STONE OF SCONE

The Milesians are said to have brought with them to Ireland a sacred stone on which their kings were coronated<sup>E12</sup> (W. Stewart ca.1532). This manner of coronation over a stone is believed to have been an Israelite custom hinted at in the Bible. Later this same stone which the Milesians had brought was carried over to Scotland and there it was known as the Stone of Scone. It was afterwards taken from Scotland and placed under the Coronation Chair of the monarchs of Britain where it remains today. Legend states that the stone brought by the Milesians was that on which Jacob slept (Genesis ch.29) and dreamt of angels ascending and descending a ladder reaching up into heaven.

**Genesis 28:**

**10 Then Jacob departed from Beersheba and went toward Haran.**

**11 He came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place.**

**12 He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it.**

**13 And behold, the Lord stood above it and said, I am the Lord, the God of your father Abraham and the God**

of Isaac; the land on which you lie, I will give it to you and to your descendants.

**14** Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed.

**15** Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you.

**16** Then Jacob awoke from his sleep and said, Surely the Lord is in this place, and I did not know it.

**17** He was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.

**18** So Jacob rose early in the morning, and took the stone that he had put under his head and set it up as a pillar and poured oil on its top.

**19** He called the name of that place Bethel; however, previously the name of the city had been Luz.

**20** Then Jacob made a vow, saying, If God will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear,

**21** and I return to my fathers house in safety, then the Lord will be my God.

**22** This stone, which I have set up as a pillar, will be Gods house, and of all that You give me I will surely give a tenth to You. [NASB]

According to the Midrash (Genesis, Tanchuma, VaYaetse) this dream concerned the potential future rule of the world and the saving of Jacob's seed from afar and from the land of their captivity (Jeremiah 30;10) meaning from Galia (i.e. Gaul) and from Espania (Spain) and from their neighbors.

A part of Christian doctrine is the idea that "true" believers or what not are in effect spiritually Israel. All of the British nations tended to take this notion a step further and physically associate themselves with the ancient Hebrews. On the Continent such an attitude was extremely rare and then only amongst English influenced groups in Holland whose people are related to the English anyway. The point is that people often tend to believe instinctively in something which they cannot prove but feel to be so. Many scientific and other research breakthroughs have their origins in such intuitive feeling.

From a moral point of view, to invent tales justifying even the most lofty ideas is forbidden, "*Keep far away from a false matter*" (Exodus 23:7). Even so even false beliefs or obviously invented legends etc., sometimes may express an instinctively realized reality at the subconscious level. The Stone of Scone may (and yet may not) be an ordinary piece of rock plucked out from a Scottish quarry, as some claim it is. Even so, it was considered to be the stone upon which Jacob slept and that on which he received the promise concerning the future of his descendants and it has significance for them and for no other people.

A poem attributed to Sir Walter Scott concerning the Stone of Scone is said to actually be a free rendition of an ancient Gaelic couplet. The poem goes:

"Unless the fates are faithless grown,  
And Prophets voice be vain,  
Where'er is found this sacred stone,  
the wanderer's (Scotic) race shall reign."<sup>42</sup>

According to Hollingshed's Chronicles:

"When our king (Edward-i) went forth to see the mountains [of Scotland], and understanding that all was at peace and quiet, he turned to the Abbey of Scone which was of chanons regular, where he took the stone, called the

Regal of Scotland, upon which the kings of that nation were wont to sit at the time of their coronation for a throne, and sent it to the Abbey of Westminster. The Scots claim that this was the stone whereon Jacob slept when he fled to Mesopotamia"<sup>43</sup>.

The British believed that their rulers were coronated (i.e. received the right to rule) on the Stone of Jacob: They therefore, it is inferred, thought that the right of their rulers to Empire came from the Promise to Jacob. When seen in this light the real origin of the stone becomes less historically significant than the beliefs surrounding it.

John Toland (1670-1772) reported

"The Fatal Stone (Liag Fail) so called, was the stone on which the supreme kings of Ireland used to be inaugurated, in the time of heathenism on the hill of Tara; it was superstitiously sent to confirm the Irish colony in the north of Great Britain, where it was continued as the coronation seat of the Scottish kings ever since Christianity; till in the year 1300 [i.e. 1296 CE according to the present Calendar]. Edward -i, of England brought it from Scone, placing it under the coronation chair at Westminster and there it still continues. I had almost forgotten to tell you that it is now called by the vulgar, Jacob's Stone.. as if this had been Jacob's Pillar at Bethel"<sup>44</sup>.

A. W. Whatmore ("Insulae Britannicae", 1913) conducted a study concerning the earlier (mainly Classical) history and historical notions regarding the British Isles. His conclusions are that Britain was originally known as "Kimmeria", that later the British Isles were ascribed to Togarmah the son of Gomer, and that in the poems of Ossian (an early Scottish poet) the sea of Togarmah meant somewhere to the west of Scotland. Whatmore remarks concerning the Cimmerians:

~`The truth probably is that Kimmerii was a name strictly belonging to the Britons, as inhabiting the columnar basaltic islands towards the pole the "ceum", or step region

(the dark road), which probably in one aspect suggested the ancient notion of the ladder reaching to heaven (Gen.xxviii;12)'~. WHATMORE, ARTHUR WILLIAM. "Insulae Britannicae", 1913, U.K., 1971 U.S.A./U.K.

i.e. according to Whatmore the Kimmerii (Cimmerians) equaled the Britons and that their location was somehow conceptually that of a place associated with the Ladder of Jacob! It was shown how too in both Talmudic Jewish sources and in British tradition the Celtic area of Western Europe and Britain are related to the Ladder of Jacob.

The point of the above relates to the fact that "GOMER" in the Biblical Book of Hosea (chapter one) is seen to have been joined somehow for a time with the exiles of northern Israel. Wherever Gomer is considered to be, so at some stage, must the Ten Tribes also have been or be. "The ladder reaching to heaven", concerns a dream which the Patriarch Jacob (who was renamed "Israel") had and which culminated in a promise from God that his seed would be numerous as the dust of the earth, that they would spread to the west, east, north, and south, and that all the families of the earth would be blessed in him and in his seed; that God would keep him and bring him back; and in the promise that *"I will not leave you, until I have done that which I have spoken to you of"* (Genesis 28:15).

The association of the *"ladder reaching to heaven"* with the Isles of Britain may be based on little more than coincidental imagination. Nevertheless, this "ladder" is also pertinent to the irrevocable promises given to Israel even after exile. Other reasons connect the exiled of northern Israel with the British Isles. It follows that the "ladder" recollection, for whatever reasons it was made, when considered in the light of supportive factors acquires significance in its own right!



## THE BRITISH MYTH

Much of the preceding account was based on analysis of hard fact and historical studies. Another element is present. This is an instinctive-emotional need. amongst some of the British to identify with the ancient Hebrews and to see themselves as a continuation of Biblical Israel. This phenomenon can be traced back to the early English laws of King Alfred who used Biblical language and spoke of a time when his people had been enslaved in Egypt. As a result of these feelings certain ideas connecting the British to ancient Israel arose in the course of time. These notions were often centered around the monarchy. These ideas may have a factual basis and even if they do not they do reflect an inner identification with Israel which derives from an actual historical identity. How a people tends to view its past is itself an indication of who it is. An example of the said line of thought may be seen from the following extracts:

~We can trace the British monarchy through the kings of Scotland and Ireland, back to David, appointed King of Israel in the eleventh century B.C. Nathan, the Old Testament prophet, said to David: "Thus saith the Lord of Hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own and move no more; neither shall the children of wickedness afflict them any more as before time and thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (II Samuel 7:8, 10, 16). "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations" (Psalm 89:3-4). Tradition records the coming of the royal princess, Tamar Tephi, to Ireland in an ancient sailing ship in the year 583 B.C. Princess Tephi (a direct descendant of King David of

the Bible) was the daughter of Zedekiah (the last King of Judah in Jerusalem) who was taken captive to Babylon. It is believed that after she made her escape to Ireland with Jeremiah (famous prophet of the Old Testament), she married Eochaid the Heremon, a prince of Israelite descent and closely allied with the tribe of Dan. From Ireland, this throne subsequently moved to Scotland, and finally to England, where it is established today under Queen Elizabeth.....

The College of Heraldry (London) has traced Queen Elizabeth II to be the 144th direct descendant of King David. With an awareness of God's great heritage and promise, a special medal was struck to commemorate the Coronation of Queen Elizabeth II on 2 June 1953, clearly depicting the arrival of the throne at the British Isles. God promised King David (Psalm 89:36) that the line of David would endure forever as the sun and would continue to occupy the throne of Israel "until He come whose right it is, and I will give it to Him" (Genesis 49:10). The British monarchy is unique in this respect. It has survived invincibly for many centuries with all attempts to overthrow it failing. (Ezekiel 21:27).....

In the Bible God had each of the Twelve tribes of Israel represented by a particular precious stone set into the High Priest's breastplate, and one of each of these stones is set around the rim of the crown of St. Edward, which is used in the coronation service.

The Stone of Destiny, which is found in the base of the coronation chair in Westminster Abbey, provides a further link with the Bible, being identified with Jacob, the father of the Israelites. The official Westminster Abbey guide refers to this stone as the stone upon which Jacob laid his head when he had the famous dream of a ladder reaching to Heaven (Genesis 28:12-22).

No version of the Bible has so significantly influenced the lives of people world-wide as the Authorised King James Version of 1611. It has been the standard version used by

English speaking Protestants for 350 years, and is still in common use by millions of Bible-believers today.

The accession of King James to the throne of England is very significant in English history. With the death of Queen Elizabeth I, her cousin, King James VI of Scotland became heir to the throne of England. Thus in 1603 James VI of Scotland became King James I of the United Kingdom of England, Ireland and Scotland -- the Union of James.

Under his reign a gold sovereign (called a unite) was issued in recognition of the fulfillment of Bible prophecy. The Latin motto shown on the reverse side of the James medal reads, "Faciam eos in gentem unam", meaning "I will make of them one people" -- quoted from the prophecy of Ezekiel 37:22, where God spoke of uniting the lost tribes of Israel under the throne of David. As a result, the flags of England, Ireland and Scotland were combined to become the "Union Jack". Also, the emblem of the Harp (representing Ireland) was introduced into the Royal Standard of England....

The lion and the unicorn supporting the shield [in the Royal Standard] are both identifications of the Israel nation. Speaking of Israel, the Bible says, "... he hath as it were the strength of a UNICORN ... he couched, he lay down as a LION, and as a GREAT LION who shall stir him up?" (Numbers 24:8-945.

Leon Poliakov (The Arian Myth, 1974) compared British attitudes to those of other Europeans. He concluded that the idea of an ancestral connection with ancient Israel had a significant and positive effect on the formation of the British and North American national characters.

Mythology reflects memories of the past and also shows how a nation would wish its own past to have been and how it views itself in the present. The facts do prove that the British peoples to a large degree are descended from Israelites and the very existence of folklore-type traditions (whether valid or not) affirming these facts is proof in its own right!

Cecil Roth , noted Jewish British historian, remarked that he had met many Englishmen from all walks of life who believed that for some season or other they were related to the Jews.

An additional point is the existence of local or familial traditions. Notions concerning the Israelite origins of individual families are found throughout western Europe. In Scotland there was a strong feeling at times of kinship with the Jews.

## **End Notes to Chapter 14:**

### **E1. The Oral Transmission of Tradition in Ireland**

"Circumstances were favourable in Ireland to the growth and preservation of ethnic legends. Among these favourable circumstances were the long continuance of tribal government and the existence of a special class whose duty it was to preserve the genealogies of the ruling families, and keep in memory the deeds of their ancestors...

"During many centuries there had been no conquest by foreign races to destroy these traditions; internal conquests and displacements of tribes confuse but do not eradicate traditions and pedigrees..."

Encycl. Brit. 9th edition, vol.23, p.243. Source supplied by Norm Segal, Nambour, Queensland, Australia.

### **E2. A Philistine Centers in Western Turkey and Northern Syria**

The city of Ephesus in western Anatolia which the Cimmerians were to destroy had been the capital of Arzawa which state according to the indication of inscriptions (Mendenhall p.539) was once a Philistine center and may have been their homebase. There was also a Philistine center (as shown by recent findings) named Kingdom of Palastin (sic) in the northwest of present-day Syria in the region of Alalah in the north Orontes Valley.

See: "Before and After the Storm. Crisis Years in Anatolia and Syria between the Fall of the Hittite Empire and the Beginning of a New Era (ca. 1220-1000 BC)"; A Symposium in Memory of Itamar Singer, University of Pavia, 12th October 2012.

The Bible tells us of local Philistine kingdoms in the south of Canaan in the time of Abraham. Later these apparently received an influx of new settlers of Kaphtor (Genesis 10:14). The Philistines were in large part newcomers who came from outside the area to the southern regions of Canaan. In the same way as they invaded the south so too may they have settled further to the north.

**Pathrus, Casluh, from which the Philistines came, and Caphtor (1-Chronicles 1:12).**

**On account of the day that is coming To destroy all the Philistines, To cut off from Tyre and Sidon Every ally that is left; For the Lord is going to destroy the Philistines, The remnant of the Island [or "Coastland"] of Caphtor (Jeremiah 47:4).**

**Are you not as the sons of Ethiopia to Me, O sons of Israel? declares the Lord. Have I not brought up Israel from the land of Egypt, And the Philistines from Caphtor and the Arameans from Kir? (Amos 9:7).**

**Woe to the inhabitants of the Island, The nation of the Cherethites! The word of the LORD is against you, O Canaan, land of the Philistines; And I will destroy you So that there will be no inhabitant (Zephaniah 2:5).**

### **E3. Does the word "Dan" connote Judge in Old Irish the same as it does in Hebrew?**

Raymond McNair ( p.25) was quoted by us as saying:

~It is certainly no coincidence that the Irish Gaelic word Dun or Dunn means "Judge," just as Dan does in Hebrew!~

This statement was contested by a correspondent as being allegedly inaccurate. We went to an old English-Irish Dictionary and found that though not an exact word-for-word match the Irish and Hebrew were quite close in meaning.

Cf.

### **An English-Irish Dictionary**

Edward O'Reilly, John O'Donovan (1864) The word "DAN" in Irish is translated into English as "*s.m. a poem; science; work; fate; destiny; lot; adj. strenuous, undaunted, dictatorial.*"

The word DONN in Irish is translated into English as #a king, a lord, a poet.... #

In Hebrew DAN means judge, decide, adjudicate. It can also connote RULER, or declare justice, decide laws.

It can also suggest "save, rescue, rule over", as in Genesis 49: 16 Dan shall judge [Hebrew "Yadin" from the root DaN] his people as one of the tribes of Israel.

We saw that the Irish Dictionary says that Dan can mean (amongst other meanings) "fate; destiny". In Hebrew we have the word root DNH giving us both Dan and Din connoting ruling and judgment and decision. So too, DONN (which in Hebrew would be considered as a related word) in Irish can mean a king, or lord, i.e. someone associated with judgment. According to the Dictionary the Hebrew and Irish meanings are not the same but as the etymology of words goes they are not that far apart either. It is easy to see where the Irish DAN and/or DONN may well both have derived from the Hebrew.

### **E4. Welsh Traditions from Other Celtic Sources!**

"The bulk of the oldest strata of surviving Welsh tradition stems not from the indigenous West British tribes, but from other Celtic sources implanted in geographical Wales on the decline of Roman military strength" Powell-2 p.197.

**E5. Nahum Slouschz author of "Les Hebreo-Pheniciens. Introduction a l'Histoire Des Origines De La Colonisation Hebraique Dans Les Pays Mediteranee", Paris, 1909.**

Nahum Slouschz (1872- 1966), was a Russian-born Israeli writer, translator and archaeologist. He was known for his studies of the "secret" Jews of Portugal and Jews of Africa. Born in Odessa, where he graduated from the Rabbinical Seminary, he had lectured on Hebrew literature at Sorbonne University in Paris as well as in the United States. He was an intimate co-worker of Theodor Herzl, and came first to Palestine in 1891, taking up permanent residence in 1920. Amongst other achievements he did much to reveal the apparent overlap between some of the Israelite Tribes and the Phoenicians.

**E6. Fomorians of Ireland the Picts**

There are some similarities, such as possible Matriarchal social elements, between the Fomorians and part of the Picts.

**E7. How Many Ancestors Named Caleb Were There?**

It may be asked how could Caleb be both the son of Yefuneh and also son of Hezron? Also quite a few clans in Judah seem to be descended from someone called "Caleb" and it could be asked if there were not more than one person known by that name? A partial answer is that many of the Biblical personages had more than one name which becomes apparent especially in Chronicles, also "son of" sometimes means simply "descendant". In addition in some cases different groups whose ancestors were similarly named tended to merge with each other and in some respects could be regarded as one entity. A parallel phenomenon may be found in Genesis 10.

### **E8. Calybes of Caleb in Ancient Turkey**

Lempriere "Chalybes or Calybes", "a people of Asia Minor near Pontus, once very powerful, and possessed of a great extent of country abounding in iron mines, in which the inhabitants worked naked. The Calybes attacked the ten thousand Greeks, in their retreat from the battle of Cunaxa, and behaved with much courage. They were partly conquered by Croesus king of Lydia. Some authorities imagine that the Calybes were a nation of Spain. Virg. Aen. 8 v.421.- Strab.12, & c. - Apollon. 2 v.375, -Xenoph. Anab.4, &c. -Herod.1 c.28.- Justin. 44. c.3.

### **E9. King Solomon and the Daughter of Pharaoh**

Another link with the "daughter of Pharaoh" may be connected to King Solomon:

**"And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about" (1-Kings 3:1).**

### **E10. Gildas on the Ten Tribes and the British Celts**

Boswell quotes from Gildas p.5ff (regarding the Celts identifying with the Ten Tribes), and from p.115, p.55, p.17. Boswell also identifies the learned Druidical class of Ireland with Israelites.

### **E11. World leaders of the English-Speaking World who Believed their Subjects were Descended from the Lost Ten Tribes.**

Ronald Reagan while President of the United States of America, in a private audience is reported to have stated that he himself was a descendant of the Kings of Ireland which monarchs had originally come from Israel and had kept the



Tara Law which he equated with the Torah of Moses\*].[\*Yehonathan David White, 1993].

Edward Koch (former Mayor of New York City) once declared that the Jews consider the Irish to be part of the Lost Ten Tribes. Prominent people who have believed that the Lost Ten Tribes were amongst the peoples of Western Europe include Billy Hughes (Prime Minister of Australia), Marshall Mannerheim (Wartime leader of Finland), Queen Victoria, Edward-vi, Lord Fisher (Wartime Head of the Admiralty), Israel Zvangvil (influential Jewsih activist and novelist), Rudyard Kipling, Orde Wingate, General Smuts of South Africa, and numerous others.

## **E12. Did the Dana and not the Milesians bring the Stone of Scone?**

William Rishanger (early 1200s) and other versions say that the Dana (and therefore not the Milesians) brought the stone.

## **E13. Alleged Geological Studies on the Stone of Scone**

It has been claimed that Geological studies show the Stone of Scone to be similar in formation to other stones of Scotland but no really conclusive examination has ever (to my knowledge) been published. Contrary claims have been made saying that geologically the stone belongs to the Beth-El area in Israel. Here too, this is doubtful.

## **References to Chapter 14:**

1. Photocopied from a copy in the Ulster Records Office and facsimiled to the present author in 1994 by Dr. Clifford Smyth of Belfast.	5. Markale p.161.
2. H.W.Cox, "Wake Up!" Jan/Feb 1989, p.155.	6. D'A p.89ff.
3. D'A p.150, Squire 2 p.48.	7. Hubert p.223.
4. D'A p.95.	8. de Rougemont.
	9. Hubert p.223.
	10. Squire 2 p.70.
	11. Poole p.200, Flood ch.2.
	12. Markale p.395.

<p>13. Flood ch.2.  14. Markale.  15. B. Oded.  16. Poole p.208 quotes from Villaneuva, "Annals of Ireland", and from the "Four Masters".  17. Flood ch.2.  18. McNair (1996) p.25 quotes from Thomas Moore "History of Ireland" vol.1 p.59  19. McNair (1996), quotes from Geoffrey Keating "History of Ireland" vol.1, pp.195-199.  20. D'A p.150.  21. Markale p.161.  22. Squire 1 p.14.  23. Ashe 54.  24. M C p.2.  25. Margalith p.60.  26. Lempriere, Albion.  27. O'Rahilly, 1946, p.16ff.  28. Squire 1 p.144 ff.  29. Squire 2 p.120 ff.  30. Encyclopedia of Biblical Personalities, Y. Hasida, Jerusalem, 1991. Encyclopedia Judaica "Batya".</p>	<p>31. Ptolemy's map in "The Tribes" (first edition) p.126, commentary p.129.  32. .Encyc. Bib.  33. Squire 2 p.120 ff.  34. D'A p.230.  35. Hyman p.1.  36. Flood ch.2.  37. D'A.  39. Poliakov ch.3 quotes Gildas ch.2.  40. Louis Hyman, Jerusalem, 1972, quotes Eugene O'Curry, 1873, Dublin.  41. Raymond F. McNair, 1963, p.240.  42. From an article by C. S. Spring, "How Awesome A Place", and sent to the author by Denise Shores.  43. Keyser p.23.  44. John Toland: "HISTORY OF THE DRUIDS", pp.137-139, (emphasis mine) quoted from Keyser p.24.  45. Extracted from an anonymous article (of some quality) that was posted on the Internet under the heading British Israel.</p>
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## Chapter 15

### The Hebrew Connection:

#### More Irish Foundational Legends

From about the 1500s CE accounts of Irish history in their present form began to be written down. These accounts were based on older documents. It was said that St. Patrick caused more than 180 volumes of ancient Irish Literature to be burned and that later Christian dignitaries continued his example<sup>1</sup>. In addition to written matter there had also existed an oral tradition and this continued until eventually transcribed to become the material we are using here. All of the sources employed show some degree of rationalization and modification to make the traditions fit the then-accepted doctrines, prejudices, and historical knowledge derived from other sources<sup>E1</sup>. These first Histories emerged from different areas of Ireland, and at different times. They conform frequently with each other and with older and foreign writings and to archaeological evidence<sup>E2</sup>. They therefore definitely must have some factual basis. A general summarization of mutually accepted themes from the various records as understood by modern researchers was given above. Proofs of Israelite origin deduced from a few of the individual accounts which serve as source material will now be briefly examined.

#### 1. "Annals of Clonmacnoise"<sup>2</sup>, ca.1408(?) CE:

In these Annals a certain Bartholome is mentioned as coming to Ireland in the time of Semiramis who the author states lived at the time of Abraham<sup>3</sup>. The name "Semiramis" can refer to several different figure. Generally "Semiramis" means the mother or widow of Pul responsible for exiling at least part of the Israelites and who has been identified

(perhaps wrongly) with Tiglathpileser-3<sup>E3</sup>. At all events Pul was one of the Assyrian monarchs responsible for exiling the Northern Israelites (1-Chronicles 5:26). Bartholome is thus unknowingly linked by the narrator with the time of Israelite exile. The connection with Abraham is based on a rationalization since the Church Father Eusebius mistakenly ascribed Semiramis to the period of Abraham.

It will be recalled that an English version (by Roberts --- quoted previously) said that the people under **Bartholomew** who were sailing to Ireland **came from Israel via Spain**.

"**Jaruanell**" is mentioned in "The Annals of Clonmacnoise" amongst those who came next from Greece along with Brittan -ancestor of the Welsh. Jaruanell is identical with IAR an eponymous ancestor of peoples in Ireland and Scotland and identifiable as Yair of Manasseh from the Tribe of Judah whose descendants the Assyrians referred to as Iari.

The Tower of Conyn (of "Conan" in other versions) WAS CONQUERED by invading Fomorians. "Conyn" may be derived from "Canaan" and the Fomorians sons of Ham may have been Canaanites. The "Ffirvolge" are named meaning the Fir Bolge or sons of Bolge who equate the Belgae.

The "Twathy de Dannan" are recorded as also coming from Greece. These are usually referred to as the "Tuatha de Dannan" and the expression means "Tribe of the deity Dana". There really was a strong connection between the Greeks and the Israelite Tribe of Dan. The founder of Greek civilization in Greek eyes was called Danaus and Classical authors (such as Manetho and Diodorus of Sicily) identified Danaus with Dan of Israel.

The last and most important group of immigrants was the Milesians who are described as descended from Neale. The name "Neale" is sometimes understood to be a form of Beale or Bel and Britain was known as "The Honey Isle of Bel". Bel was a Mesopotamian, Syrian, and Northern Israelite form of

"baal". "Baal" means "lord" or "master" and in some cases the term was applied also to the God of Israel until being abandoned in order to avoid confusion with pagan usage. Neale went to Egypt and settled in a place called Capacyront. The name Capacyront is said to be derived from the Hebrew "Pi-hahiroth" (Exodus 14:2) which was the place the children of Israel camped by just before the parting of the Red Sea. Even though Neale is a Scythian and described as descended from Japhet he identifies with the Israelites, helps them and is given an opportunity to participate in their inheritance. He declines but Israelites are left with him and somehow or other he in effect becomes part of the Israelite forces though he settles elsewhere.

The sons of Neale are Esru and Sru who both have names which may be forms of Israel. Sru is rendered "Isru" in some versions. The name Israel in Hebrew is "Yisra-el" and the "-el" is theophonic and as such could be inferred and therefore dropped. Examples for such changes are not lacking. The "y" sound in "Yisra" could be also deleted. We thus have "Isra=Isru".

It should be pointed out that the ancient Irish were probably unaware of the existence of "The Lost Ten Tribes". For them all Israelites were "Jews". They therefore had to rationalize how someone could have participated in Israelite history almost as an Israelite yet not belong to them, and also be a Scythian and have stayed in Egypt. To their way of thinking the Scythians came from "Scythia" in the north and all northern peoples belonged to Japhet.

Ptolemy named an area in Egypt west of the Nile "Scithiaca Regio" (i.e. Kingdom of Scyths), Herodotus recalls how the Scyths conquered all of the Middle East, attacked the Philistine coast and reached the borders of Egypt where they were persuaded to turn back. There may however have occurred an event by which a group of Scythians passed into

Egypt either as mercenaries or as freebooting conquerors or what not and this may be one source of the Irish tradition that their ancestor the Scythian had been in Egypt.

From Egypt it is told that the people moved to Spain and from there to Ireland. Regarding Spain the Annals agree with what has been deduced from archaeological indications and from hints in Classical writings i.e. that at first the Israelite exiles were spread over all of Spain being later pushed into the northwest whence they passed into Ireland, Britain, and the north. The name "Gallo" (father of the Milesian invaders of Ireland whose sons are Don, Heber, Heremon, Herenan) represents the Galli or Gaels who later settled in Ireland and Scotland.

## **2. "THE LEABHAR GABHALA or the BOOK OF CONQUESTS OF IRELAND"<sup>4</sup> (ca. 1171 CE):**

The narrator of "The Book of Invasions" attempts to reconcile conflicting traditions. He puts one person named Scotta (ancestress of the Goedels) around the time of Moses and finds another one during the reign of Nectonebus who apparently reigned about 520 BCE<sup>E4</sup>. The author of the Leabhar Gabhala probably had come across a tradition of a sojourning in Germany on the way from Scythia as well as one of departing from Spain to Ireland, as he mentions both of them. Ireland, like the rest of the British Isles, received immigrating bodies from several areas, so then conflicting traditions are understandable. The narrator repeats the remembrance of some kind of attachment to the CHILDREN OF ISRAEL. Also, the names mentioned by him of the Sons of Mil are Hebraic and have Tribal significance: Eber = Heber, Don = Dan; Ir = Err of Judah (Genesis 38:3); Eremhon = Hermon; Eber Finn = Hebrew "Phuni" of Issachar (Numbers 26:23); and the name Aimirgin = "Ha-Machiri" (Hebrew for "The Machirites", Numbers 29). Some of these names and similar

ones are also found in Celtic toponymy and in pagan Celtic legend.

The Book of Invasions has been highlighted above according to the version which was available to us at the time of writing but reports say that there are editions (such as the one quoted below) in which the Israelite identity element emerges even more emphatically:

"It is stated in very old copies of The Book of Invasions and other ancient documents that it was the Mosaic law that the Milesians brought into Errin at their coming; that it had been learned and received from Moses in Egypt by Cae Cain Beathach, who was himself an Israelite, who had been sent into Egypt to learn the language of that country by the great master Fenius Farsaith, from whom the Milesian brothers, who conquered Errin, are recorded to have been the twenty second generation in descent; and it is stated in the preface to Seanchas Mord\* that this was the law of Errin at the time of the coming of St.Patrick"<sup>5</sup>.

\*i.e. "The Great Tradition", the central compilation of the ancient Irish Law.

### 3. Geoffrey Keating <sup>6</sup> (ca.1570 1646):

Keating says that the Invaders of Ireland were Partholarians, then Nemedians, Fomorians, Fir Bolg, Tuatha de Danaan (who came after being defeated by "Syrians"), and finally Milesians (descendants of Niul) whose ancestor had been an associate of **Caei the Eloquent from Judah (sic.) also known as Iar son of Nemha**. Niul [i.e. Neale] befriended the Children of Israel under Moses and was offered a portion with them in the Promised Land but declined (as in the other accounts summarized above) and so was given by Moses a thousand men and a fleet of ships and so on. He begat Esru and Esru begat Sru. Due to the resentment of the Egyptians they left Egypt and went to Scythia. Fifteen generations later under Batha son of Degatha their descendants migrated to

Spain. They were called the sons of Miledh. From the heart of Spain they were driven into the northwest and from Galicia in Spain they launched their invasion of Ireland.

**Notice** the above association of the ancestors of the Milesians with Caei the Eloquent from Judah (sic.) who was also known as Iar son of Nemha. IAR as noted and again discussed below is an important figure in Gaelic history and the above source expressly links him to Judah. "Nemha" (i.e. in "Iar son of Nemha" above) is from the same root as "Nemedian" and means sanctified the same as the Hebrew "Peresh" who fathered a group in Manasseh. So too, as explained above, Iar was another name for the Iari or descendants of Yair (Jair) an important sub-section of Manasseh.

## THE CHRONICLES OF ERI

The Irish accounts should perhaps be considered as rationalized synthetic compendiums of several traditions that contain genuine remembrance of historical fact. An additional example of verifiable notions admixed with literary rationalizations is found in the Chronicles of Eri.

*"The Chronicles of Eri, being the history of the Gaal Sciôt Iber, or the Irish People, translated from the Phoenician dialect of the Scythian language",* by Roger O' Connor were published in London in two volumes in 1822. It is not certain what sources this work is based upon but internal evidence indicates that it derived from similar ancient traditions as those known from elsewhere and has some parallelism with fact. Part of the Exiles were taken to the region of Armenia (then known as Urartu and Mannae) from there moved northwards into Scythia. Archaeological finds east of the Caspian Sea (whence came part of the Celts and related Anglo-Saxons) indicate that Aramaic was the spoken tongue for some of the so-called "Scythian" peoples<sup>7</sup>. Aramaic was also spoken by some of the Israelite Tribes prior to their exile<sup>8</sup> while other



tribes spoke forms of Biblical Hebrew or of Phoenician which was related. Archaeological finds indicate that the Hebrew spoken by the Israelites of Samaria was identical with or close to the Phoenician type. The Chronicles of Eri do not expressly say that their ancestors were Hebraic but they talk around the subject so that Hebrew origins are the logical conclusion to be drawn even though such may not have been the intention of the editor or "translator" who attempts to date the described events long before the time of Israelite exile.

The Chronicle says that the Gaali had been in Armenia, and the Caucasus. They were traders and metallurgists, and archers. Oppressed by the Assyrians they fled via Hamath in northern Syria [-Which incidentally was known later as "Daphne of Antiochia" and was considered one of three regions through which the Lost Ten Tribes were taken into exile (Midrash Numbers Rabah 1;6). The Jewish historian Nahum Slouschz (1909) regarded the exile of Daphne of Antiochea to represent that of Israelites associated with the Phoenicians]. The Chronicles tells how the Gaali sail to Spain which was then ruled by the Phoenicians who in turn were directed from Assyrian-controlled Hamath. In Spain they move from the southern area of Tartessos to Galatia in the northwest and shake off Phoenician control. Together with the Phoenicians from their base in Spain they establish mining operations in Cornwall, in Britain. Some of them move to Aquitaine in Gaul. Due to war and famine, those in Spanish Galatia emigrate to Ireland. Though not Phoenicians they worship God under the form of baal, receive instruction in Phoenician ways, bear Hebrew-sounding names and seem to have Israelite-values such as an aversion to images and other characteristics.

These people (the Gaal of Sciot) had the custom of lighting beacon fires on the coasts.

"All the headlands and promontories belonging to the Gaal of Sciota on the northwest coast of Spain were called in the Phoenician language Breoccean, that is, The Land of Flaming Fires, because of the blaze that was kept up and could be seen at a great distance out to sea. The same custom was observed on the coast of Cornwall and Devonshire after the Gaal of Sciota joined with the Phoenicians in their mining operations there, and that land was called Breotan, Breo meaning Flaming Fire" [cf. "BIAR" = burn in Hebrew].

This practice has been used to explain a verse in Isaiah:

**"They shall lift up their voice, they shall sing for the majesty of the LORD. They shall cry aloud from the sea. Wherefore, glorify the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea" (Isaiah 24:14-15).**

The nature of MYTHOLOGY is that it may transmit correct information without necessarily conforming in all its details to literal fact. Mythology may not be enough in itself but when it complements and clarifies evidence from more "respectable" disciplines then it deserves consideration. The gist of the mythology discussed above conforms with the results of historical studies concerning the Lost Ten Tribes who had been Israelites and were exiled: These exiles in part went to Spain and in part went to Scythia; some of them had been in Greek ambience. From Scythia and Spain different sections converged on Ireland with some (Celtic Cimmerian) elements from Scythia uniting with the others in Spain itself before the movement to Ireland. Memories of these different movements merged with each other and were placed by their transmitters in what they considered to be a rational framework. A portion at least of the Celtic invaders of Ireland were of Israelite origin and some of these may well have belonged to the Tribe of Judah. Whether Calcol son of Zerah of

Judah did or did not sail to Ulster the fact that such a tradition existed is an additional proof of belief in Hebraic ancestry.

## **The Importance of the Irish**

The relevance of the above legends and conclusions concerns not only the peoples of Ireland and descendants of the Irish (more than 60 million!!!) in the U.S.A., Canada, and Australia, BUT ALSO very many of the other inhabitants of the British Isles and their descendants. Celtic peoples who went to Ireland also settled in Britain, only in Britain they lost record of their traditions. In addition, from Ireland the Scotts (and maybe also the Picts) moved to Scotland, whole nations from Ireland migrated to Wales, and complete tribes of Irish origin settled all along the west coast of England. IN THE MODERN ERA, IRISH SETTLERS HAVE BEEN QUIETLY PERMEATING ENGLAND AND BECOMING "ANGLICISED", FOR A LONG TIME! In one way or another more than half the population of Britain have a strong ancestral link to the heritage reflected in Irish Mythology. The French and Belgians are also substantially Celtic and even the Scandinavians contain "Celtic" elements some of whom reached them from the British Isles. Since the Anglo-Saxon, Frankish, Scandinavian, and related peoples came from Scythian forebears and so did part of the Irish, the Irish legends are also pertinent to them. On a deeper level Proof concerning the Israelite origins of any one of the western nations complements and strengthens any case made for the others.

The Celtic Legends may be understood to indicate Israelite origins which were reflected not only in Mythology but also in traditional custom and religious practice as discussed in the following chapter.

## **The Feni in Ireland**

The Feni were to be associated with the Milesians. The Fenii or Fenians were Gauls/Gaels who came from France and

settled in Ireland, first in south Munster but later migrated to northern Munster [southwest Ireland] and Meath [ca. northwest of Dublin]. The term Feni in early Irish usage had a positive implication that implied the "True Irish Race" [Gaelic].

Then in Medieval Irish usage the term "Feni" was "applied to repatriated Irish exiles from Roman Britain who, organized as a Roman legion, did not disband after conquering the country but roamed about Ireland as a band of marauders for around 200 years and this acquired a negative implication. And in modern Irish usage the term "Feni" popularly denotes Irish hooligans. #"

## Welsh Histories

Medieval histories called "The Bruts of England" (e.g. the manuscript MS Douce 323 Bodleian) start with 'The Coming of Albyne'. Princess Albyne leading a fleet of ships to the island of Britain from Chaldean Syria in the eastern Mediterranean;<sup>10</sup> The people of Albyne are described in the Bruts as 'Ealde Cyrcenas' , i.e. Old Syrians. The people of Albyne were also known as Gutians.

A similar account relates that Albina (daughter of Diodicias of Syria) killed her husband the king of Anatolia and led a group of Amazons to Britain (quoted by the Roman writer, Apollodorus)<sup>11</sup>. William Slatyer, ("Palae-Albion", 1622) identified Albina and company with the daughters of Danus<sup>12</sup>. This in turn connects them with Dan of Israel.

## End Notes to Chapter 15:

### E1. Eusebius as a Source for Irish Tradition

A listing of the Kings of Egypt in one of these accounts, for instance, is said to have been based on the Church historian Eusebius NMS 117a.

## **E2. Archaeology Confirm Irish Mythology**

An example of Irish legend being confirmed by archaeology is given by P.B. Ellis, p.182:

Eochaid Airemh was a High King of Ireland supposed to have reigned in the 300s or 200s BCE. He was credited with having built a road and causeway across the bog of Lamrach in Central Ireland. It was said that he laid the foundation of the road upon the trunks of trees. In 1985 a thousand yards of this tree-based road were discovered and by radiocarbon analysis dated to ca.200-150 BCE.

## **E3. Semiramis and the Lost Ten Tribes**

Sammuramat (Semiramis) on an Assyrian tablet is mentioned as the wife of the predecessor of Pul or Tiglath Pileser of the Bible (J.W. Bosanque, Transactions of the Society For Biblical Archaeology, vol.ii [1873], p.156). This places the date of Semiramis as close to that when the Ten Tribes were exiled. Classical writers gave many different dates for the reign of Semiramis. Eusebius said she reigned in 2000 BCE and this apparently influenced the Irish narrator (in "Annals of Clonmacnoise") to place her in the time of Abraham. If there is any real historical value to the mention of Semiramis it means that the first settlement of Ireland occurred around the same time as the Lost Ten Tribes were exiled, since Pul and/or Tiglathpileser were (or was) the Assyrian monarch(s) at that time.

## **E4. Scotta, Daughter of Pharoah Dated to both early Egyptian and Neo-Babylonian Times.**

NMS 116a compares the king list of the Leabhar Gabhala with those of Eusebius, Africanus, and "modern authorities". The said authority considers the Leabhar Gabhala to be relating a genuine tradition that after judicious comparison and chronological co-ordination must relate to the time of Pharoah Hofra who ruled coevally with Nebuchadnessar ca.592-563 BCE.

**References to Chapter 15:**

1. Wilkes p.49.
2. NMS 117a: "Annals of Clonmacnoise, From the Creation to a.d. 1408, translated into English by Conell MacGeoghagan, a.d.1627; ed.Rev.D.Murphy, Dublin 1896, University Press.
3. NMS 117a.
4. NMS 114c.THE LEABHAR GABHALA or the BOOK OF CONQUESTS OF IRELAND (ca.1171 c.e.). Recension of Michael O'Cleirigh (d.1643), Macalister and Mac Neil's translation. Dublin.
5. Hyman p.1.
6. NMS 113b THE HISTORY OF IRELAND FROM THE EARLIEST PERIOD TO THE ENGLISH INVASION, by Rev. Geoffrey Keating (ca.1570 1646), translated by J. O'Mahoney, New York, 1866.
7. Lozinski
8. See "Ephraim" by Yair Davidy p.239 where an inscription influenced by Aramaic and belonging to one of the Tribes (probably Gad) east of the Jordan is discussed. Shmuel Achitov was the author of an article from which this information is derived.
9. Hughes p.12
10. Anonymous article titled "National CV of Britain" quotes from Wilson & Blackett.
11. Huges p.2
12. Hughes p.2

**Deuteronomy 24:**

**14 "You shall not oppress a hired servant who is poor and needy, whether he is one of your countrymen or one of your aliens who is in your land in your towns. 15 You shall give him his wages on his day before the sun sets, for he is poor and sets his heart on it; so that he will not cry against you to the Lord and it become sin in you.**

## **Chapter 16**

### **The Tribe of Dan and Various Traditions**

#### **Samson and Dagda**

The Tribe of Dan when it came out of Egypt with the rest of the Children of Israel was, after Judah, the most populous of Israelite Tribes with 62,700 males between the ages of 20 and 60 apart from women, children, and the elderly (Numbers 2:26). One source (Talmud, Shabat 67) says that all the children of Dan were idolaters. It also says that Dan received the north side "whence darkness comes". The mother of Dan was Bilhah who also bore Nephtali. Dan and Nephtali are often linked with each other. Eldad HaDani (ca.800 CE) quoted an old legend according to which the Tribe of Dan left the Land of Israel after the Ten Tribes separated themselves from Judah. The Northern Ten Tribes under Jeroboam ben Nebat warred against Judah in the south and so Dan rather than engage in a fratricidal struggle went into voluntary exile.

SAMSON was from the Tribe of Dan. Samson was an heroic savior of superhuman strength given to him at moments of Divine inspiration. He became the prototype for

Hercules. In Greek Classical Mythology Hercules appears to frequently represent peregrinations of migrating Phoenicians and Israelites. [Hercules according to Herman Hoeh was representative of Esau and this too may be a possibility.] Samson and other Biblical figures (such as Elijah) also inspired legends concerning the Irish deity known as Dagda. Samson was the hero from the Tribe of Dan: Dagda was the son of Dana mother of the Tribe of Dana.

Both had immense strength.

Samson used the jaw of a donkey as a club; Dagda used a club.

Both acted more or less independently as individuals protecting their people.

Both were known for their unusual sexual potency. Samson is noted in this respect in Jewish non-Biblical sources.

Samson sold his secrets for sexual favors; Dagda obtained information by bestowing sexual favor.

Both were known for their use of riddles and plays on words.

The name "Samson" in Hebrew may connote "Strength ["On"] of the sun ["Samas"]; Ogmios (Ogma) brother of Dagda was nicknamed "Face of the Sun".

Samson may have been later identified with the Philistine god Dagon (Apollo) and the name Dagda may be derived from Dagon.

## **Dan in the Beginning**

At first the Tribe of Dan received an inheritance around the area of Joppa (modern Jaffa- Tel Aviv). Most of the inheritance of Dan in the south was to be lost to the Amorites and Philistines and later regained by the Israelite Tribes of Ephraim and Judah BUT NOT DAN (Joshua 19:40-48). Nevertheless, the populous Tribe of Dan was to launch



forward and conquer an area in the Upper Galilee, another region in Cilicia (southeast Turkey), establish settlements in Anatolia, engage in an attempted invasion of Egypt, establish a base in Libya, conquer Greece, Cyprus, and Crete, and establish a presence in Bronze Age Scandinavia, Britain, and Ireland. The Bible says that Danites from the south went out (northward) and conquered a place called Leshem that they renamed Dan: They did the same thing with another place called Laish. When Dan had been in the south they were unable to conquer all of the territory allotted to them and apparently moved off and it would seem that the forces of Joseph did manage to later take over the areas originally allotted to Dan.

**"And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley: But the Amorites would dwell in Mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries" (Judges 2:34-35).**

It had been prophesied that Dan in his own way would become a formidable force:

**"Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that bites the horse's heels, so that his rider shall fall backward. I wait for thy salvation, O LORD" (Genesis 49:16-17).**

**"And of Dan, he said, Dan is a lion's whelp that leaps from Bashan" (Deuteronomy 33:22).**

The period of the Judges was a cruel age and even one setback could have near fatal consequences. This explains how and why the Tribe of Dan would suddenly come, like a leaping lion, conquer and when beaten be forced to move on, to conquer elsewhere.

**"In the period of the Judges there were wars and many [Israelites] were exiled among the nations of the world" (HaNatziv, Numbers 24:7).**

### **LESHEM-LAISH**

The Book of Judges (chapter 18) relates how 600 men from Dan in the south went north and found a place named Laish whose inhabitants lived like Sidonian-Phoenicians. They conquered Laish, wiped out the inhabitants, and renamed the place Dan, "after Dan their father".

The Book of Joshua related a very similar account which should be considered since we believe (contrary to most others) that an entirely different situation is being discussed:

**"And the coast of the children of Dan went out [too little] for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father" (Joshua 19:47).**

Both versions relate how the inheritance of the children of Dan in the south was either too small for them (Joshua ch.18) or how they had not taken possession of that which had been allocated to them (Judges ch.19). The two accounts tell how Danites went north seized a city, slew its inhabitants and re-settled it naming it after DAN their father.

There are however several differences between the two narratives:

1. In the Book of Joshua the children of Dan had received an inheritance in the south but it was insufficient for them and so they went to fight against Leshem. In Judges though the Danites were in the region of Zorah and Eshtaol (in the south) they had yet not taken possession of their own.

2. In Judges, at least at first, only six hundred went forth after receiving the report of a reconnoitering mission: on the other hand, the Book of Joshua may be understood to say that all (or nearly all) of Dan went to fight.

3. In the Book of Joshua the city taken is called Leshem: In Judges the city is called LAISH. Some Commentators have tried to state that "Leshem" and "Laish" are different forms of the same word but "leshem" in Hebrew is a type of precious stone (maybe amber) while "laish" means a young male lion.

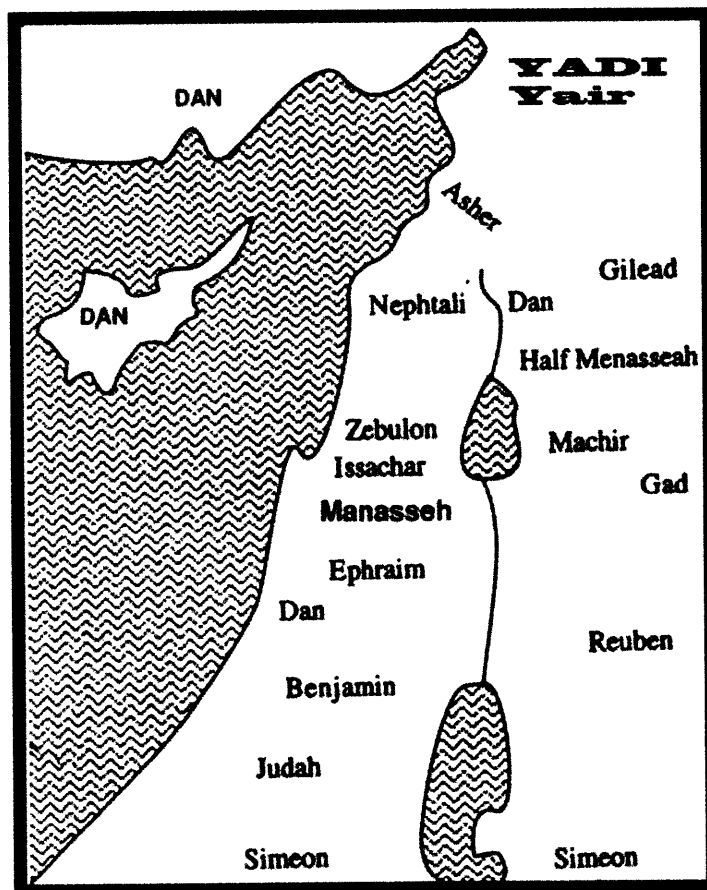
As stated, most (IF NOT ALL) Commentators have assumed that the accounts in the Books of Joshua and Judges are relating to one and the same event and that Leshem and Laish are variations of the same name. Nevertheless, it now seems certain that LESHEM and LAISH were two different places!

The place called Leshem and renamed Dan in the Book of Joshua appears to be the site of DAN in northern Galilee otherwise known as "Daphne". On the other hand, LAISH which was also renamed DAN and is recalled in the Book of Judges is identical with a center which gave its name to LUASH of the DANANU! LUASH adjoins Smal of Cilicia in modern southeast Turkey. The distance on foot between the two locations, Leshem of Dan in the northern Galilee and Luash of the Dananu in north Syria, is more than three hundred miles!!

The identification of Luash with Liash involves identifying the Dananu who lived in or besides Luash with the Danites of Israelite Dan.

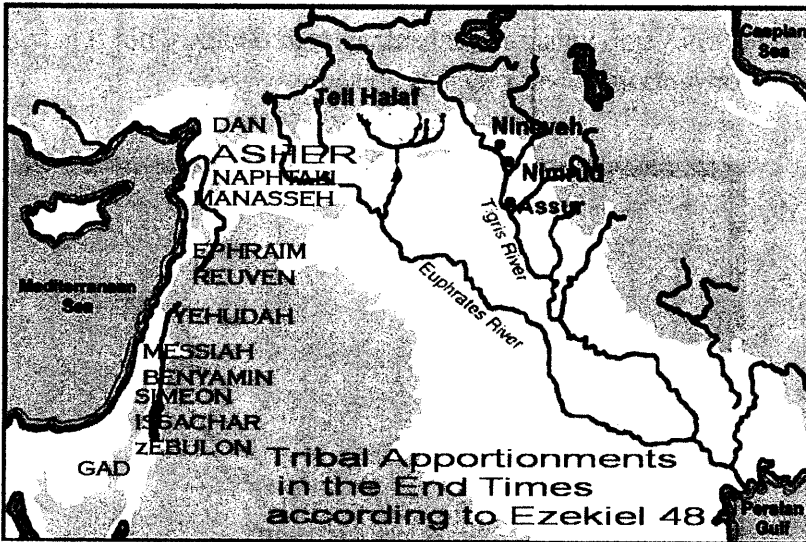
1. The area hereby identified as that within which Liash-Dan is to be found is that known in ancient times as the Kingdom(s) of Smal of the Dananu and of Yadi and of Luash and Hamath. This encompassed the areas in Ptolemy's Map (of Arabia Deserta and Syria) depicting Chalybonitis, Cyrrestica, Commagena, Cilicia, and extending into Armenia Minor. To the east and southeast of this region were the territories of

Bathanaei and Bathanaea Regio (i.e. Kingdom of Bathanaea) and Bathan is an Aramaic ("Syrian") pronunciation of BASHAN. Moses had blessed the Tribe of Dan (Deuteronomy 33:22):



"Dan is a lion's whelp, he shall leap from Bashan". The area of Luash may also be considered part of Bashan. "LIASH" means young male lion and therefore connects with the expression "Dan is a lion's whelp", i.e. Dan is a young Liash leaping forth from the Bashan: Luash-Liash may be considered a geographical extension, a "leaping forward" from the area denoted as Bathan or Bashan.

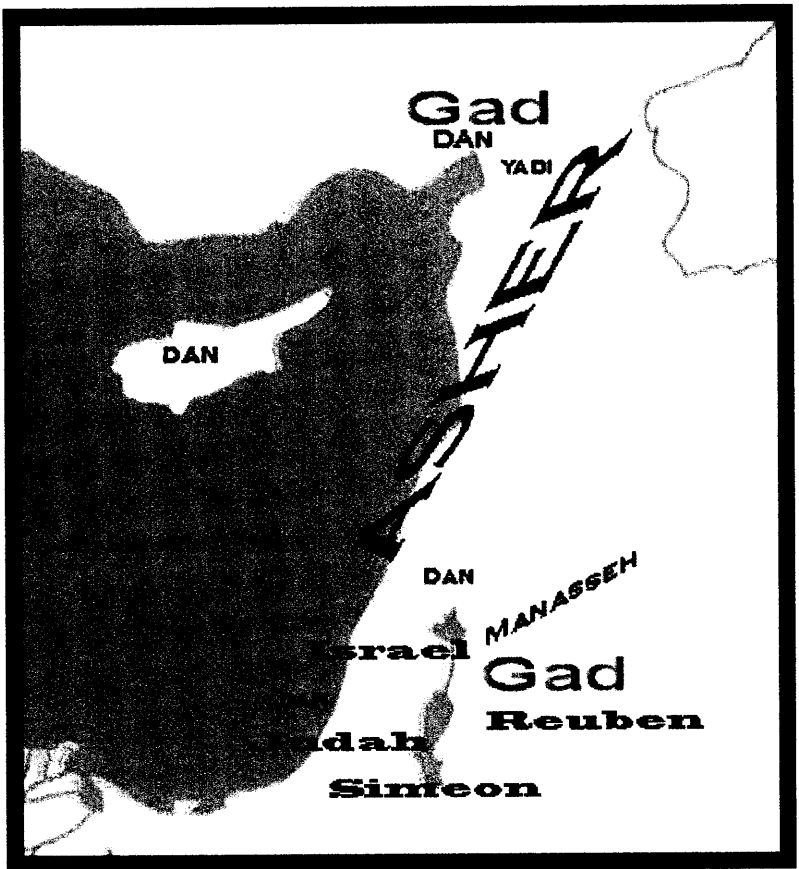
2. The names LIASH and LUASH may have been pronounced similarly. The place-name Luash is renderable as "LA'AS" which is close in sound to "Liash".



3. Near Luash was the entity of Yadi which was an enclave of Judaeans adjoining the Dananu of Smal and usually ruled by the same monarch. Dan and Judah were neighbors in both north and south Israel. Dan in the south centered on the port of Joppa adjoined the territory of Judah. In the northern Galilee Judaeans in Gilead of Machir are believed to have bordered Dan and to be those named "Judah upon Jordan toward the sunrising" in the Book of Joshua (19:34). In Jewish tradition Judah and Dan are often juxtapositioned. Both Judah and Dan were represented by a lion, though Dan has additional symbols such as the snake and dragon.

The Bible mentions Yair of Judah (Deuteronomy 3:14) in the Bashan. Yair was connected both with manasseh and with the Chelubie of Judah. The Chelubie are recalled in Chalybonitis which was to the northwest of Bathanae (Bashan) on Ptolemy's Map. Yair was mentioned in Assyrian inscriptions

as the IARI in the region of Chalybonitis and the surrounding area (including at times in Gauzanitis and elsewhere) raiding and waging wars on both sides of the Euphrates River. Since Yadi was settled by Judaeans and these were united with the Dananu so is the case strengthened for the Dananu having come from Dan in Israel. (This may seem obvious, but it is still not conventionally entirely recognised).



4. In both accounts the conquered and re-settled city is renamed DAN "after the name of their forefather Dan a son of Israel". This may reflect a Tribal characteristic and some

have interpreted the phrase **"Dan shall be a serpent by the way, an adder in the path .."** (Genesis 49:16) as referring to a Tribal Trait of leaving their namesake everywhere, e.g. "Mahaneh Dan" (Judges 18:12), Don, Daneister, Danaper, Danube, Denmark, Dannonia....

5. Laish **"was in the valley that lieth by Beth Rehob"** (Judges 18). Beth Rehob is identifiable with "REHOB" in the northern territory of the Tribe of Asher (Joshua 19:28, 30) and as "Rehob as men come to Hamath" (Numbers 13:21). HAMATH is the name of an area and the city of Hamath (said Rashi) is identical with that known as Antiochea on the Orontes River in north Syria. Hamath was a kingdom which may have included HOMS in east Syria but nevertheless should be identified more with the area of Antiochea which was further north. Similarly DAMASCUS was far to the north near (or in Cilicia) and not Damascus of today. The Yadi ruled over the Mushkabim who (according to a bi-lingual Phoenician-Hittite inscription) are apparently identical with the Moshki or people of Mopsus who were also subjects of the Dananu king. The names Mushkabim and Moshki support the notion that Smal and Yadi are identical with the Biblical Da-Meshek i.e. Damascus:- "Damascus [i.e. Da-Meshek] and Hamath to Judah in Israel" (2-Kings 14:28). Both the Danites and Yadi of Judah ruled over the same subject Moshki people who later were known as Muski and are identified with the Phrygians. There were periods when both the Dananu and Yadi were ruled by the same monarch. At some stage they separated, Kalamu a king of Yadi backed the subject Mushkabim (i.e. Moshki) against the Baririm or nobility of his own people and also enlisted Assyrian help against the Dananu. The ultimate result was that both kingdoms were destroyed and the Yadi and Dananu exiled.

6. In the Book of Ezekiel (48:1) it says concerning the future apportionment of the Promised Land amongst the Israelite Tribes,

**"From the north end to the coast ..as one goes to Hamath...the border of Damascus northward, to the coast of Hamath..a portion for Dan".**

This verse according to Commentaries indicates that Dan is destined to receive a portion stretching beyond Hamath (Antiochea on the Orontes) and into the region northward of it. This Millennial Promise seems to have had an historical precedent.

7. The Orontes enters the Mediterranean Sea at Antiochea (modern: Antakya) in northern Syria. North of the Orontes River were the lands of Alasiya or Luash. Zakir, the King of Hamath in one inscription bears a Hebrew name and uses a type of Aramaic influenced by Hebrew. He is entitled "King of Hamath and LUASH".

8. The king of Sma'al in the valley north of ASI (Orontes embouchement) on the edge of LUASH (LIASH) called himself "KING of the DANIM". The Danes (Dananu) also controlled the neighboring area of Cilicia and at one stage their capital was Adana by Tarsis of Cilicia and their suzerainty reached as far north as Karatepe. A bi-lingual inscription of theirs found at Karatepe employs a Phoenician type of Hebrew and a version of Hittite. Branches of the Hittites in Anatolia neighbored the Dananu of Cilicia. This northern portion of Dan is referred to variously as Dananu, Danau, Denye, Denyen, Danuna. They are probably identical with the original Danaioi of Classical Greek writings.

9. A Phoenician inscription discovered in 1855 in a cave outside of ancient Sidon speaks in the name of "Ashmunezer king of Sidon". The text is of unknown date and may be copied from an original written anytime in the period 1000 BCE to 600 BCE. The text is transmitted by A. Markus who claimed that



the Phoenician form of Hebrew appears like a foreign language in the Phoenician mouth and did not sit easily with them. Nevertheless, about half the words are Hebrew words and are comprehensible (with some effort) to a Hebrew reader. The text may be translated directly approximately as follows:

(18) .....The Lord of the Kings exiled and gave unto us (19) Doar (i.e. Dor) and Jaffo lands of the mighty Dagan which are of the root of Dan, who were experienced in power, which he exercised and added the port (20) onto the borders of my lands to regulate my land for ever".

The inscription appears to link Dan with Dagan god of the Philistines. It testifies to the prestige the Tribe of Dan once held in those maritime parts. It links Dan with both Dor and Jaffo off the coast of Israel and thus with the Sea Peoples. This inscription recalls the Biblical Statement which speaks of a time when the Phoenicians of Sidon and others oppressed Israel:

**"The Sidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand" (Judges 10:12).**

It is interesting to note that the Maonites (Maoni) were a people who lived to the east of Israel as well as in Lydia (northwest Turkey) where they were seafarers. The Etruscans of Italy also came from Lydia.

10. The names by which the Dananu (Denye, etc.) are known are those which would be expected in foreign parts for Dan. There is an identity between the Danaoi of Greek tradition, the Dananu of Cilicia, and Dan of Israel.

11. Egyptian accounts of the Dananu connect them with the northern region of Israel, with Cilicia, Cyprus, and with other groups whose names and characteristics appear Hebraic

and with the Philistines who neighbored (and at times controlled) the Tribe of Dan in the south.

12. The Danaioi of Greek Mythology were described by the Greeks as having come out of Egypt and as being brothers to the Jews. This identifies the Danaioi of Greek tradition with Dan of Israel. The Danaioi are associable with the Danuna of Cilicia.

13. Greek sources speak of the people of Mopsus of Anatolia who have been identified (thanks to a bi-lingual inscription) with the Dananu of Cilicia. The "people of Mopsus" (i.e. the Dananu) in legendary accounts also parallel Dan of Israel and Samson the judge hero of Dan.

14. The Dananu ruled Cyprus which was named "Yadnana" ("Isle of the Dana") in their honour. Other sources indicate a strong Israelite influence in Cyprus at some time or other. Culturally Cyprus was very much a Phoenician island. This shows the possibility of an overlap between Dan and the Phoenicians.

15. Mutual cultural influences between northern Syria, Cilicia, Anatolia, and Israel confirm the impression of close contact between these regions consistent with colonization of Israelites in the north.

16. Solinus (ca. 290 CE) said that before the rise of Assyria, Cilicia was one of the four great powers of Asia. Cilicia was the region from which the Dananu made their power effective.

17. The Tribe of Dana (Tuatha de Danaan) according to different accounts of Irish Mythology had been in both the northern land of Israel and in the area of Greece and displays Israelite characteristics. Taking the facts at their face value a simple solution is available concerning the identity of the Tribe of Dana in Irish Mythology: The Dana of the Irish were Israelites from the Tribe of DAN and probably at least

contained elements from the Dananu in Smal who were also from Dan of Israel.

18. There are more proofs along similar and other lines. These will be given (God willing) in later works dedicated to the Israelite Tribes of Dan, Asher, and Naphtali, and Scandinavia. The Nordic Bronze Ages is dated from 1700 to 500 BCE. We would dates it beginning much later and associate it with the arrival of Israelites along with others. It was a Minoan type culture showing cultural links to Egypt and the Middle East in general.

### **Were there Two Peoples Named “Tuatha de”?**

In Ireland, the “Tuatha de Danaan” have a name meaning “People of the deity Dana”. We have identified them with a segment of the Tribe of Dan. It has been claimed that the Tuatha de Danaan have been confused with the “Tuatha-de” which means “Men of God” a term applied to Jews in the Irish Bible<sup>1</sup>. The notion is that originally there were two separate groups, the Dana and the Jews of Judah. The Dana were called Tuatha de Danaan and have a name meaning “People of the deity Dana” The Jews were called “Tuatha de” or “People of God”. Copyists conflated the two entities. There may be something to this. We would suggest that there may have been two groups, one from Dan and the other from Judah. They may have travelled together and have been associated with each other. In other cases we often find elements from Judah associated with those of Dan.

### **DAN AND JUDAH**

In the Land of Israel the Tribe of Dan in the south bordered Ephraim, Benjamin, and Judah. The Danes had another section of their tribe in the northern Galilee. On their eastern side was Gilead and within Gilead (who was the son of Machir son of Manasseh) was a band from JUDAH headed by YAIR (“Jair” in 1-Chronicles 2:18-23). These Judaeans in Gilead

of Machir are believed to have bordered Dan in the Galilee and to be those named "Judah upon Jordan toward the sunrising" in the Book of Joshua (19:34). Also farther north in Cilicia (southeastern Turkey) the Dananu of Dan and the Yadi of Judah adjoined each other. Thus, Dan and Judah were neighbors in both locations in the north as well as in the south of Israel. In Jewish tradition Judah and Dan are often juxtapositioned. **Samson** the superman hero came from the Tribe of Dan but his mother was from Judah<sup>2</sup>. Samson, in some respects, was considered a forerunner of the Messiah who will come from Judah but his mother, according to the Midrash will be either of the Tribe of Dan or of Naphtali. We have found elements from Dan amongst the Scythians were too they were accompanied by those from Judah. A **Danish tradition**<sup>3</sup> relates that the DANES came from DAN of Israel and the JUTES (of Jutland in Denmark) from Judah.

## Tea Tephi

Hughes reports that the first king of the Irish Tuatha -de in "Ancient Irish annals" was "Ion son of Kari" whom he says may be identified with Johonan son of Kareah<sup>4</sup>, a cousin of King Zedekiah (Jeremiah 43:5-7). The Book of Jeremiah (chapter 43) tells us how after the conquest of Judah by the Babylonians under Nebuchadnezzar Johonan took a group of men and women from Judah including the daughters of King Zedekiah and fled to Egypt. One of the daughters of King Zedekiah according to popular modern accounts was named "Tea Tephi". Together with Baruch ben Neriah (a close disciple of Jeremiah) she came to Ireland. Tea Tephi then married a local High King of the Milesian Irish. From this union emerged Kings of Ireland whose descendants intermarried with the royalty of England and Scotland. The present-day British monarchs may thus, it is asserted, trace themselves back to this princess of Judah. In this way they may also relate themselves back to the House of David. This is despite the fact that everywhere else in

the Bible the Royal genealogy goes through the male line. The image of Tea Tephi has enjoyed great popularity. There may be something about it that delights romantic imagination. Nevertheless, it seems that it is all an invention, or misunderstanding, of the British Israelite writer F. R. A. Glover, M.A., who in 1861 published *"England, the Remnant of Judah, and the Israel of Ephraim"*. Others over the years have added to the image of Princess Tea, and changed some of the details. Nevertheless the fact that this belief exists and is quite popular may in itself be significant.

### Arab-Jewish Sources

The name Jew is derived from the Hebrew "Yehudi" i.e. "Pertaining to Judah". In Arab lore there is a protagonist named Hud. The figure of Hud is sometimes assimilated with "Abar" meaning "Hebrew". Hud or Abar (Heber) was identified as ancestor of the Jews, says the Encyclopedia of Islam. Hud in the Koran was sent to the people of his brother, Ad, to call on them to repent. The people of Ad refused to receive Hud and therefore they were swept away by a violent storm to the west.<sup>5</sup>

The remnant of Ad, according to other sources, were together with the Sons of Moses in the far west in "Djabarka" (i.e. "The Golden Castle"), in the "Islands of the Happy".<sup>6</sup> These Sons of Moses were another legendary group usually associated in Jewish Legend with the Lost Ten Tribes. The uncle of Mohamed known as Abba Abas said that the "Sons of Moses" were in the far east in Gabrassa and in the far west in Gabalk.<sup>7</sup> These terms are considered to be Jewish in origin. Gabrassa relates apparently to Turkestan in east Scythia where the ancestors of the Anglo-Saxons and others had sojourned for some time prior to continuing westward in the era 200-400 CE with "Scandinavian" offshoots coming later. "GABALK" was an Arabic term for western Europe especially the Frankish realm of France<sup>8</sup>.

The Ten Tribes of Israeli because of their sins had been expelled by the Assyrians (2-Kings ch.17). Some of whom had been taken overseas immediately to the west. Their exile had come upon them as a punishment from God for sinning (2 Kings ch.17.). Amongst the places they had gone to were the Western "Happy" or "Blessed" Isles meaning those of Britain and Ireland. The "Islands of the Sea" (Isaiah 11:11) is listed as one of the places of exile. The Assyrians in addition to taking the exiled Israelites to Halah, Habor, the river Gozan, and the cities of the Medes (2-Kings 17:6) and Hara (1-Chronicles 5:26) ALSO exiled a portion of them across the Sea straight to the west. The Assyrians used Phoenician and Philistine proxies with Edomite overseers and fellow settlers. The Phoenicians were themselves partly of Edomite origin. The very name Phoenician is derived from a word root meaning "red" i.e. "Edom" in Hebrew.

There is an Irish myth that says that Aidne, son of Bioth, was sent to explore the British Isles by King Ninus of Syria<sup>9</sup> Ninus in Classical Mythology is a name given to the rulers of Assyria around the time when the Lost Ten Tribes were exiled.

One version of Celtic mythology says that Britain was named after Prydain son of Aed the Great<sup>10</sup>. There was a people in Gaul named "Aedui" who were considered a brother nation by the Romans with whom they generally collaborated. The Celtic god Aedui once gave his name to the whole British Isles which say the Welsh Triads (a collection of traditions) was called "Aeddon", or "Eiddyn"<sup>11</sup>. Aedui is honoured in the name Edinburgh, or "Caer Eiddyn" in Welsh; "Caer" meaning "walled city" based on the Hebrew "KIR" (wall); a "KIRIAH" in Biblical Hebrew meant a walled city. "CAER" and "KIRIAH" use the same Hebrew word-root, "KIR". The name AED which was given once to Britain and from which "Edin-burgh" is derived is cognate with AD which was synonymous in Arabian literature with northern Israel.

In Irish the name “Aed” is said to be derived from a word meaning “fire” and thus it would be cognate with the Hebrew word-root “ood” of similar meaning. Alternately entirely different meanings may be attributed to the Hebrew and Irish words. This does not change matters much. People tend to re-interpret existing names according to the language they speak and not that once spoken.

## **Isles of the Sea**

A passage in Isaiah in the New American Standard Bible (NASB) says:

**Isaiah 11:**

**11 Then it will happen on that day that the Lord  
Will again recover the second time with His hand  
The remnant of His people, who will remain,  
From Assyria, Egypt, Pathros, Cush, Elam, Shinar,  
Hamath,  
And from the Islands of the Sea.**

**12 And He will lift up a standard for the nations  
And assemble the banished ones of Israel,  
And will gather the dispersed of Judah  
From the four corners of the earth.**

**13 Then the jealousy of Ephraim will depart,  
And those who harass Judah will be cut off;  
Ephraim will not be jealous of Judah,  
And Judah will not harass Ephraim.**

**14 They will swoop down on the slopes of the  
Philistines on the west;  
Together they will plunder the sons of the east;  
They will possess Edom and Moab,  
And the sons of Ammon will be subject to them.**

Other Translations say more or less the same.

This is how we understand it according to the Hebrew:

**Isaiah 11:**

**11 Then it will happen on that day that Adoni [i.e. the Master] Will once again take possession with His hand of the remnant of His people, who will remain, From having been drawn out of Assyria, out of Mitsraim, out of Pathros, out of Cush, out of Elam, out of Shinar, out of Hamath, And from out of the Islands of the Sea.**

**12 And He will lift up a standard for the nations  
And assemble the banished ones of Israel,  
And will gather the dispersed of Judah  
From the four corners of the earth.**

**13 Then the jealousy of Ephraim will depart, And the oppressors of Judah will be cut off;  
Ephraim will not be jealous of Judah,  
And Judah will not harass Ephraim.**

**14 Together, They shall fly the PALESTINIANS [Philistines] by plane to the west, Together they will plunder the Sons of Kedem [the east]; Edom and Moab will be for the taking of their hand, And the sons of Ammon will be subject to them.**

Note that according to Isaiah 11:13 a certain fiction will have existed between Judah and Ephraim right up to the End Times.

Concerning the identification of the British Isles as being the Isles of the Sea consider the following extract from Wikipedia:

**Oceani insulae**

.... islands off the north and west shores of continental Europe were termed (in Latin) the Oceani Insulae or "islands of the Ocean."...

This term was also used by indigenous sources during the post-Roman period, who also used the term Oceani Insulae [Isles of the Sea] as a term for the



islands in the Atlantic and elsewhere. One such example is the *Life of Saint Columba*, a hagiography recording the missionary activities of the 6th century Irish monk Saint Columba among the peoples of modern-day Scotland. It was written in the late 7th century by Adomnan of Iona, an Irish monk living on the Inner Hebridean island.[105] ... Jordanes, writing in his AD 551 *Getica*, describes the islands (particularly in the Western Ocean) as "islands of the Ocean"; he named various islands in the North Atlantic, and believed Scandinavia to be one of them. Another native source to use the term is the *Historia ecclesiastica gentis Anglorum* of Bede, written in the early 8th century... As with Jordanes and Columba, he refers to Britain as being *Oceani insula* or "island of the Ocean".[107]

Isidore of Seville's *Etymology*, written in the early 7th century and one of the most popular textbooks in Europe during the Middle Ages,[108] similarly lists Britain ("Britannia"), Ireland ("Scotia" or "Hibernia"), Thule, and many other islands simply as "islands" or "islands of the Ocean" and uses no collective term.

In the 17th century, Peter Heylin, in his *Microcosmus*, described the classical conception of the Ocean and included in the "Isles of the Ocean" all the classically known offshore islands: Zealand, the British Isles, and those in the "Northerne Sea".[109]

We therefore find the British Isles equated with the "Isles of the Sea" in Classical terminology. Another point is the identification of Shinar as one of the places of exile in the verse above (Isaiah 11:11): Shinar is conventionally identified with the region of Babylon but the term may also refer to Pontus. The Aramaic Translations considered authoritative by the Sages, render Shinar as "Pontus". Pontus was in what is now northeast Turkey on the southern shores of the Black Sea. Pontus was the area of Gamir. This was the region the early

Cimmerians (otherwise known as "Gomer") appeared in. Exiled Israelites were amongst them. The Cimmerians moved westwards, into Britain and neighboring areas, and contributed to the rise of Celtic Civilization.

## THE JUDAH TOUCH

The Prophet Joel condemned the major Phoenician cities of Tyre and Sidon for having sold Judaeans to the Greeks:

**"Yea, and what have you to do with me, Tyre, and Sidon, and all the coasts of Palestine?..."**

**"Because you have taken my silver and gold..."**

**"The children also of Judah and the children of Jerusalem have you sold unto the Greeks, that you might remove them far from your border" (Joel 3:4 6).**

Even so, revenge was destined to be taken:

**"When I have bent Judah for me, filled the bow with Ephraim, and raised up your sons, O Zion, against your sons, O Greece, and made you as the sword of a mighty man" (Zechariah 9:13).**

What exact events the above verses are referring to is unclear. Nevertheless, the Irish sources do state that a portion of their ancestors had been captives in Greece and had freed themselves. They also refer to possible Judaeans origins, in part.

## THE RED HAND OF ULSTER

In addition to the descent from Yair, discussed above (Yair though born to Segub son of Hezron son of Pharez of Judah was actually counted with Manasseh), Calcol son of Zerah son of Judah was also recalled. Camden<sup>12</sup> (1551-1623) stated that Calcol of Judah sailed from Egypt to Spain (where the city of Zaragoza may have been named after named after Zerah<sup>13</sup>), and then on to Ireland where he founded Ulladh. "Ulladh" (i.e.

Ulster) has actually a name similar (in some types of Hebrew pronunciation) to that of ELADAH of Ephraim (1-Chronicles 7:20).

Zerah was the brother of Pharez and both were born to Judah (son of Israel) from Tamar. In Celtic southwest Britain Ptolemy recorded the Tamarus River. There was also a Tamarus River in northwest Spain. Zerah and Pharez were twins. The manner of their birth is described in the Bible.

**"And it came to pass in the time of her travail, that, behold, twins were in her womb.**

**"...When she travailed, ... the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.**

**"And it came to pass, as he drew back his hand, that behold, his brother came out: and...his name was called Pharez.**

**"And afterward came out his brother, that had the scarlet thread upon his hand and his name was called Zarah (Genesis 38:27 30).**

The present day official symbol of Northern Ireland (Ulster) is a scarlet hand superimposed upon the Star of David which universally is taken as representing the Tribe of Judah and appears upon the flag of the modern State of Israel. The Star of David has twelve junctional-points and shows how the Tribes of Israel were encamped around the Tabernacle when they came out of Egypt. The red hand has been interpreted to represent Zarah of Judah father of Calcol who according to the legend quoted above sailed to Ireland and founded Uladh (i.e. Ulster).

Bennett states that,

**"the ancient and traditional emblem of Ulster was and still is a Red Hand circled by a Scarlet Cord".**

"Three of Ulster's six counties, as well as the towns of Bangor and Dungannon, have the Red Hand as part of their official emblems"<sup>8</sup>.

From Ireland, the Scotts migrated to Scotland, and the Red Hand,

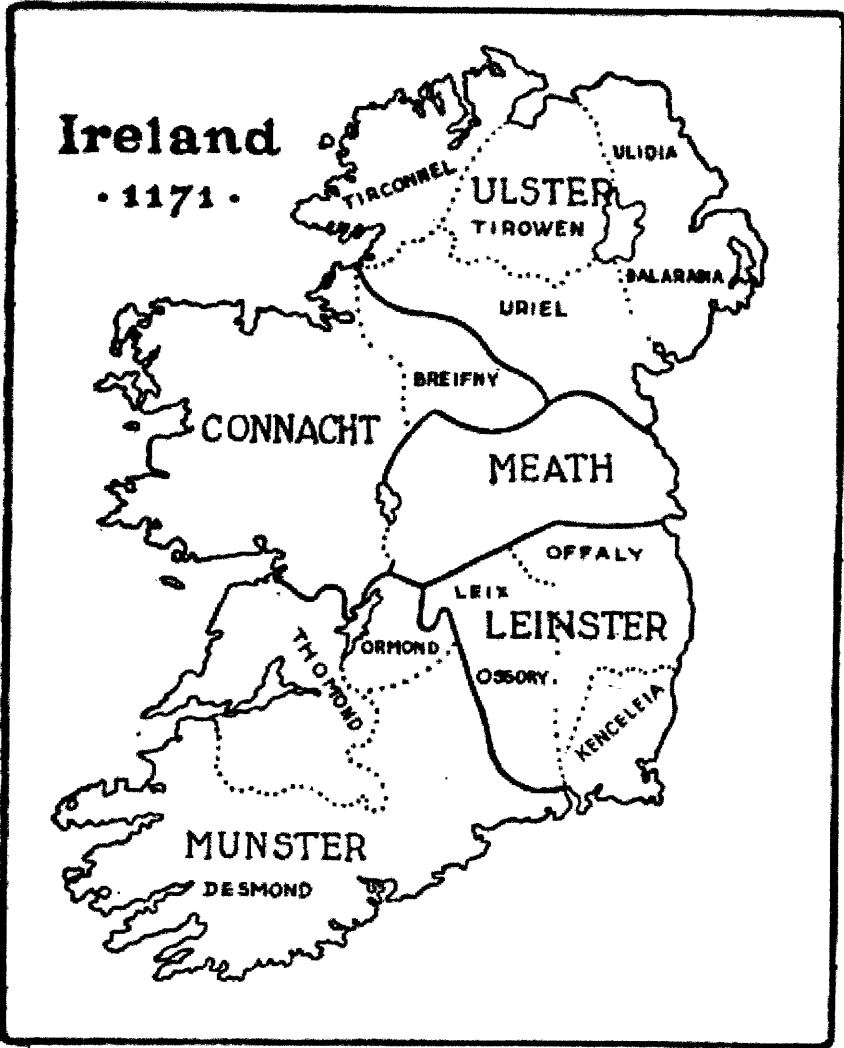
"appears in the Arms of several of the old families and in those of at least fourteen of the Clan Chiefs: Davidson, MacBain, MacNeil, MacNaughton, MacPherson, MacGillivray, MacDonald of Sleat, Clanranald, and Shaw of Rothiemurchus"<sup>14</sup>.



## References to Chapter 16:

1. Hughes p.35
2. Targum Jehonathan on Gen. 49:18, Gen. Rab. 98:14
3. J. (Colonel) Garnier, "The Ten Tribes From The Captivity Until Now", London, p.60 quoting Sharon Turner vo.I., p.130 who himself quotes the "Vetus Chronicon Holsatiae".
4. Hughes p.35
5. Encyclopedia of Islam, "Ad" and "Hud".
6. Wensinck (1918) pp.31-31.
7. Lazar p.14.

8. Lazar p.14
9. Hughes p.3
10. Squire[2] p.14ff.
11. Coloquohn p.24.
12. Camden (Historia Britannica, Cole p.44 quotes  
A.Rutherford, 1934.
13. Bennett p.113.
14. Bennett p.114.



**2-Samuel 7:**

**24 For You have established for Yourself Your people  
Israel as Your own people forever, and You, O Lord,  
have become their God.**

## **Chapter 17**

# **Archaeological Finds**

## **Links to the Ancient Middle East and other Areas**

### **Faience**

Egyptian faience is a ceramic with a glass-like surface giving a bright luster of various colors, with blue-green being the most common. It was the most common material for scarabs, amulets, statuettes, jewelry, cups and bowls, and wall tiles. In Britain and Ireland faience was used in the production of beads and jewelry. It was associated with the tin trade. cf.

...a composite necklace found in a bog at Exloo in the Netherlands contained beads made out of tin, together with others of faience and amber and one made of old, recycled tubular sheet bronze. Some of the tin beads are shaped like segmented faience beads. These echo the famous but lost segmented tin bead from Sutton Veny in Wiltshire that the antiquary Richard Colt Hoare illustrated in 1812.

Some of the British products also show similarities to types found in Mesopotamia. The British technique was not the same as the Egyptian one but similar to it, and just as good if not in some cases, better.

### **Jewelry**

Two barrow burials near Stonehenge in Britain were excavated in 1808 and 1818 and contained amber jewellery

and gold artifacts that resemble types found in the eastern Mediterranean.

## Enamel

*"Vitreous enamel, also called porcelain enamel, is a material made by fusing powdered glass to a substrate by firing. The powder melts, flows, and then hardens to a smooth, durable vitreous coating on metal, or on glass or ceramics".* In Celtic Britain the best enamel is the Ancient world was produced. This was paralleled only by early Scythian works and polychrome Phoenician ivories that had been produced by Northern Israelites and Phoenician artisans. The early Scythian examples are so similar to the Phoenician and Israelite ones that Rostovsteff considers them the same and Sulimierski attributed them to captured Phoenician artisans<sup>1</sup>.

P. Jacobstaht, considered a major authority on Celtic art, stated: *"Celtic enamel has its only analogy in the Caucasus"*<sup>2</sup>. This enamel style of the Caucasus was that of the early Scythians who were continuing Israelite-Phoenician artisanship. After the exile of the Israelites by Assyria the Phoenician production ceased. The enamel expertise and style also disappeared from the Scythian area. It re-appeared in Celtic Britain. In general early Celtic art reveals strong parallels to that of the Scythians, Egyptians, and "Phoenicians"<sup>3</sup>.

cf. *"...I will lay thy stones with fair colors, and lay thy foundations with sapphires"* (Isaiah 54:11).

## BOATS

A type of boat known as "coracles" and "curraghs" was used in Britain and Ireland and was once also known on Lake Malar in Sweden. Coracles look similar to the still-used "gufas" of the Tigres and Euphrates Rivers which are portrayed on many Assyrian monuments<sup>4</sup>. They were also used in Armenia. In Armenian "kur" (cf. coracle) means boat<sup>5</sup>.



Two Bronze Age shipwrecks found in the English Channel, one near Dover and one in Devon appear to have been carrying cargoes of bronze artifacts of types found in Continental Europe, indicating that seaborne trade between Britain and Europe occurred in the Bronze Age. The Bronze or Iron Age model of a boat from Caergwle (Flinshire, northeast Wales) was shown by the archaeologist Christopher Hawkes to represent a Phoenician cargo-carrying tub-shaped "golah" ship.

Altogether about 20 different boats from the Bronze Ages have been excavated in British waters. The technique used in constructing these vessels is believed to be of Egyptian origin<sup>6</sup>.

## **Amber**

Amber, also known as electrum, is fossilized tree resin it was used as a gemstone, as well as an ingredient in perfumes, as a healing agent in folk medicine. It was believed to have magical properties and was much valued by the Ancients. The source of amber was Scandinavia. Trade in amber, as mentioned by Homer, was the province of the Phoenicians. The trade routes for amber overlapped those for tin which was produced in Britain.

## **Tin**

Tin ingots have been found in Cornwall that resemble those found in the eastern Mediterranean. Tin was needed for the production of bronze which is an alloy of copper and tin. The copper was mostly obtained from Wales. Most tin in the ancient world came from Cornwall in southwest Britain. The Phoenicians had a monopoly on its production and sale.

## **A Philistine Seal from about 670 BCE found in Ireland**

In the British Museum one can view a Philistine Seal from about 670 B.C. which had been found in Dundrum, Ireland<sup>E2</sup>. It

PROVES THAT THE ROUTE BETWEEN IRELAND AND THE EASTERN MEDITERRANEAN WAS WELL-KNOWN already then. The seal belonged to a servant of the Philistine King of Ashkelon who at the time was a vassal of the Assyrians.<sup>E3</sup>

### **Barbary Apes**

The skull of a Barbary ape dating perhaps from ca. 400 BCE from North Africa was found in the excavations of Bronze Age settlement from Armagh in North Ireland.

### **Names: Samaria in Donegal?**

RODERIC O'FLAHERTY (1628-1718) reported that the River Erne in Donegal, Ulster was once known as the Samaritan River. There was also an island in the River known as Samer.<sup>E1</sup> In Hebrew the name translated as Samaria is "Shomron". The form "Samaria" is from the Greek but this in its turn came from a Phoenician form that the Northern Israelites themselves probably used.

### **Wheat Siloes**

In Britain the Celts used wheat silos extensively and for a long period of time even though they are now considered to have been unsuitable for British climatic conditions. Wheat silos were unknown in Gaul except for the Land of the Caletes who traded with Britain. Silos were known in the Atlas Mountains of North Africa, in Thrace for a limited early period, in southern Scythia, and in Cappadocia of Northeast Turkey<sup>7</sup>. The same type of silo was also used in Ancient Israel from the 1000s BCE. i.e. prior to the exile<sup>8</sup>.

### **Dress**

The Celts of Britain wore trousers reaching to the knee and then tucked up<sup>9</sup>. This manner of dress had been the fashion of Homeric Greece and ancient Egypt. Excavations in Samaria, the capital of the northern ten tribed kingdom before

the Assyrian Exile, revealed a highly developed Phoenician type of culture heavily permeated with Egyptian themes.

## THE CIMMERIANS IN THE WEST

Celtic Civilization grew out of a combination of different elements including the Cimmerians. The Cimmerians had first appeared on the fringes of the Assyrian Empire in the Middle East. They are otherwise known as Gomer. The combination of Exiles from the Ten Tribes with the Cimmerians was prefigured in the prophecy of Hosea Chapters 1 and 2. Hosea was told to take a wayward woman as his wife named Gomer which is the same name given to the Cimmerians. The children of this union represent the Ten Tribes of Israel as is made quite clear in Hosea 1:7 where Judah is explicitly excluded from the equation. The Sages gave the locations of the Ten Tribes in Exile and of Gomer and they find the places mentioned to overlap with each other. Other evidence shows that the exiled Israelites had confederated with the Cimmerians, Scythians, and Gutis-Goths. These peoples had served in the Assyrian armies as regular soldiers, specialized troops, and as auxiliaries. Israelites and Cimmerian-Scythians came to dominate the military forces of Assyria and for a short period of time took control of it, as we have explained elsewhere. From the Middle East the Cimmerians were destined to move into Europe mainly via the Balkans and Danube valley. They were to become an important factor in the formation of the so called "Celtic" peoples as were the Cimmerian-related Scyths. Part of the Cimmerians as well as the Scyths and Goths (who had originally been part of them) also gave rise to the Anglo-Saxon, Frank, Scandinavian, and related peoples.

Sometime in the 600s BCE (the dates are uncertain),

"there appear in Hungary, and westwards to the southern parts of the North Alpine province, bronze horse bits, and bridle mounts, which are closely related in form to types found across the Pontic steppes in Caucasia and even

farther afield, in Iran.....It seems on the whole that horsemen with far flung connections over the steppes were in fact involved .....Their contribution was a stimulus in things martial and in improved horse management, and they may even have been veteran mercenaries from the armies of Assyria and Urartu"<sup>10</sup>.

Not too long after the coming of the above group (or according, to other opinions, contemporaneously with them) another body arrived who were apparently related. This second element practiced burial of their chieftains in wagons, the remains of which have been excavated. They settled more to the west; at first in Bohemia, Upper Austria, and Bavaria, afterwards moving still further westward. Their center moved at first to Switzerland, and the Upper Rhine, then to the Middle Rhine and Moselle, then to Champagne in Gaul. Britain in the 200s BCE received some warriors burying in this tradition. Wagon burial had precedents in the east. Chariot burials from the 600s BCE have been discovered on Cyprus<sup>11</sup>. There was a tradition that Cyprus had once been conquered by the Cimmerians<sup>12</sup>. About this same time Eastern Gaul and Switzerland had also received a large influx of related newcomers who too came from the east<sup>13</sup>. They exhibited strong oriental influences and brought an increased emphasis on the use of iron. The iron age in Europe began with the Cimmerians. The Assyrians should probably be given credit for it. Halstatt Civilization in its proper sense and its associated iron use becoming firmly established after ca. 600 BCE. The initiators of Hallstatt brought a superior knowledge of metallurgy, of iron production, and mining. The new methods at first penetrated the Alps and Central Europe. These innovative techniques,

"can be most satisfactorily attributed...to the arrival of expert miners and prospectors in the several metalliferous regions; the new method of mining as illustrated in the Alps, is so sophisticated and so novel, that one feels that it

must have been initiated at least by experts trained in more civilised regions"<sup>14</sup>.

Anatolia (where the Assyrians and Urartians had mining facilities) has been suggested<sup>15</sup> as the source of the new mining knowledge but it could have been almost anywhere within the metal working areas of the Middle East including Israel.

"The Assyrians used iron ore on a lavish scale, and weapons, tools, and 150 tons of unworked iron were found in the palace of Sargon-ii. Sennacherib carried off the smiths of Babylon and Nebuchadnessarr those of Jerusalem"<sup>16</sup>.

Israelite or Jewish smiths are said to have dominated the metal craft in Assyria, Babylon, and Ethiopia<sup>17</sup>. The horse gear of the early Halstatt Celts, says Powell,

"is an elaboration of that of their predecessors from the east, but it is more divergent in form from the oriental examples".

In this period some signs of Assyrian domination or presence were evident in Britain, Spain, and Scandinavia. If the bearers of this influence were not Assyrians then at least they were peoples who had been strongly influenced by Assyrians in the recent past. In Britain and Gaul Edomite agents of the Assyrian Empire ruled over the newcomers and supervised their re-settlement.

European military helmets following the Hallstatt era were of Assyrian (which was also "Scythian") type. The earliest examples of these helmets may be those found in Denmark from ca.700 BCE or earlier<sup>18</sup>. Handle attachments (for which Assyrian prototypes exist<sup>19</sup>) for moveable rings characterize cauldron founds in Copenhagen, Denmark and in Italian Cumae. Cumae was a town founded by Greek Aeolians near Naples in Italy. There was a people named CIMMERII who lived

close to Cumae<sup>20</sup> and these may well have been a small offshoot from the major branch of the Cimmerian people further north. This was the time of Assyrian-Edomite induced Phoenician and Israelite sea based colonization in the west. Agricultural produce was grown to feed the Assyrian Empire and minerals were mined to keep it going. Tin, and copper were obtained from Britain, gold from Ireland, silver from Spain. Halstatt civilisation of central and western Europe was brought after conquest by a group using wagon burials, long Assyrian type swords, and a peculiar type of helmet. The said helmet appears to previously have been employed by horsemen in the land of Israel, it was later found in use by horsemen in Assyrian service, and was afterwards to be considered typically "Scythian". The horse gear of the newcomers to Halstatt was Oriental and is recognizable as that employed by Assyrian cavalrymen or (depending on which dates are relied on) was then being used contemporaneously by horsemen in Assyrian employ. At the same time (or shortly before as mentioned above) as the center of Halstatt civilization was being conquered, a different group gained control of Hungary to the east. This second entity had emerged from Anatolia after 660 and smashed the Illyrian power in the Balkans. They are identifiable as another group of Cimmerians or Scythians. They practiced single burial and their horse gear connects them to the Caucasus and "Iranian" areas, and reveals them to have been close culturally to the Scyths proper. The two separate bodies merged after ca.500 BCE. Archaeologists have noticed *"striking analogies in weapons and ornaments, in brooches and pottery found in Russian Armenia and the Hallstatt area of Europe"*. Russian Armenia means the territory held by Urartu wherein the Cimmerians had previously established themselves. The Cimmerians forefathered the Celts and *"it is generally agreed that the Celts came from the east by the valley of the Danube"*. The newcomers in the west practiced four-wheeled chariot burials.

The wheels of their chariots are unlike those previously used in Urnfield Europe BUT the same as those of Assyrian carts from the 700s BCE as seen on palace reliefs. The chariots of Halstatt civilisation had a standard gauge (3' 6" to 3' 9"), examples of which have been found in Britain, and whose origins hark back to the city of Ur in ancient Mesopotamian Sumer which was actually an extension of Assyria. Piggott noted,

"how Asia Minor, Syria, and the far-off kingdom of Urartu round Lake Van contributed to the toreutic art [i.e. metal embossing] of prehistoric Europe".

Piggott also mentioned both the Greek and Phoenician influences on this style. The term "Phoenician" includes Israelite. The Neo-Assyrian era is associated with the re-settlement of Israelite exiles. It was noticed that a new type of horse harness and bridle from the era of Assyrian King Sargon onwards led to a greater emphasis on the employment of cavalry (as against chariotry) in the Assyrian armed forces. Regarding this innovation from the 700s BCE onwards, Piggot says that,

"Probably Cimmerian north Pontic peoples" were responsible for, "the appearance of a whole group of novel metal types associated with the bridle bits and harness of horses"...

"From the Hungarian plain to the Swiss Lakes, Belgium, the south of France, and even Britain and Scandinavia"...

"Their distribution stretches eastward to the Caucasus, and it has recently been pointed out that Assyrian horse bits, constantly depicted on their monumental reliefs, change, late in the eighth century, into versions of this same type,.

i.e. Cimmerian migrations may be traced from the Assyrian-dominated Middle East across Europe into Britain. They were noted for their equestrian specialties as the exiled Israelites (with whom they are associable) had been.

Apparently referring to Cimmerian (and Scythian) influence on the Assyrians, Urartians, and Persians, Piggott tells us:

"The Cimmerians have been invoked as an ultimate agent in the further adoption of cavalry from the seventh century onwards by the contemporary civilisations of antiquity"

Similar traces of the Cimmerians also appear at Carcamish in north Syria on the Euphrates and in Persia.

### **The Cimmerian Movement From The Middle East To Europe and Britain.**

Piggott likewise describes the establishment of Cimmerian power in Central Europe from 700-500 BCE, moving to the Rhineland and the Marne after 500 BCE. Finds are noted in Belgium and also in south Wales<sup>3</sup> "and in Yorkshire we have their latest known chariot or cart graves up to the second century B.C.". In fact according to Raimund Karl the type of chariot used was then unique to the Marne (in France)-Yorkshire (North England) areas and is associated with the Parissi who were in both regions.

It will be recalled that Greek sources (such as Homer) recorded a Cimmerian presence in Britain. On the Continent, the conquering groups had absorbed much of what were later to be considered their "Indo-European" linguistic and cultural features from the Urnfield peoples they conquered (and these were not native to them!):

"The Urnfield people are likely to have spoken dialects that led to Celtic and to have supported the essentially Indo-European institutions that link the Celts with the Italian and other more easterly Indo-European peoples"  
Encycl.Britt. "Celts. Archaeology." 1967.

The emergence of "La Tene" Culture on the Middle Rhine after ca.500 BCE which moved into North France and from there passed over into Britain which became its center. A group bearing the new type of culture henceforth known as La



Tene also appeared around 500 BCE in the Rhone Valley, Jura Mountains, and Lorraine i.e. in eastern Gaul. Its early center moved to Champagne in the central north of modern France. "La Tene" had its own orientalizing features of possible "Syrian" origin<sup>21</sup>: ["Israelite" may be defined in this case as "Syrian" as well as "Phoenician"]. It moved across Europe passing from Champagne and the Marne into Britain after 300 BCE. Its movement is marked by the chariot burial of its chieftains in two-wheeled chariots whereas those of Halstatt had been usually four-wheeled. La Tene peaked at once and then declined everywhere except in Britain where it continued to develop and reach new heights.

### **Proofs Equating Cimmerians with the Later Celts:**

1. Archaeological remains connect the founders of western Celtic civilization with a horse-riding and chariot driving group from the Iranian-Assyrian area usually identified with the Cimmerians.

2. Roman historians equated the early Celts with the Cimmerians.

3. Homer and other early Greek writers spoke of Cimmerians in Britain and the west.

4. The Welsh refer to their ancestors as CYMRY (i.e. as Cimmerians) who came from Defrobane in Asia Minor opposite Byzantium which area was associated with the Cimmerian.

The Cimmerians are also equated with the early Scythians. According to Assyrian inscriptions the Cimmerians and Scythians were initially one and the same group. The Scythians (according to Van Loon and others) were more often recorded under the general name of "Gimmeri" (i.e. Gomer) and only on occasion referred to by their own distinctive appellation. It follows that a reference to Cimmerians could in effect have been applied to the Scythians or to whatever group of

Cimmerians later became distinguishable from the rest under the name "Scythian".

## End Notes to Chapter 17:

### E1 The River Erne

Source:

RODERIC O'FLAHERTY (1628-1718)

O G Y G I A, OR, A CHRONOLOGICAL ACCOUNT O F

IRISH EVENTS: Collected from very ANCIENT

DOCUMENTS, faithfully compared with each other, and supported by the GENEALOGICAL and CHRONOLOGICAL

Aid of the

SACRED AND PROPHANE WRITINGS OF THE FIRST NATIONS OF THE GLOBE.

WRITTEN ORIGINALLY IN LATIN BY RODERIC O'FLAHERTY,

TRANSLATED BY THE REV. JAMES HELY, A. B.

Elgnatha \*, his wife, who is also called Elga, by the [rim ; his sons, Rudric, Slangy, and Lagn, with as many nurses, and a thousand men, accompanied Partholan. He dwelt on an island, called from his little dog, Inis-Samer, on the river Erne, in Ulster ; as it is also called the Samarian river.

Erne, which is also called Samarian, runs from Lough-erne, into the sea, in the county Donnegal. Part II L. O' Flaherty's Ogygia.

### River Erne

#### From Wikipedia, the free encyclopedia

The River Erne in the northwest of Ireland flowing through several Ulster counties, rises in Beaghy Lough, two miles south of Stradone in County Cavan and flows 64 miles through Lough Gowna, Lough Oughter and Upper and Lower Lough

Erne, County Fermanagh, to the sea at Ballyshannon, County Donegal.

## **Lough Erne**

### **From Wikipedia, the free encyclopedia**

Lough Erne (Loch Eirne) appears to be named after an ancient population group called the Erainn, or after a goddess from which the Erainn took their name. The Erainn were widespread in early Ireland, from northern Ulster to southern Munster.[4] During the Second World War, RAF Castle Archdale was based on Lough Erne, providing an essential airbase for the Battle of the Atlantic and the battle against U boats. A secret agreement with the Irish Government permitted flying boats based there to fly straight to the Atlantic, avoiding the two-hour detour that would have been necessary for aeroplanes based in Northern Ireland.

### **E2 Where is Dundrium?**

Dundrum meaning one of the two locations: (a) a present day suburb of Dublin but once a separate town; or (b) a town in southeast Ulster of Ireland.

### **E3 The Philistine Seal from Ireland**

The Cambridge Ancient history. 3,2. "The Assyrian and Babylonian Empires, and other States of the Near East from the Eighth to the Six Centuries B.C.", Nicholas Geoffrey, Lempriere, Hammond, UK, 1991, p.376 (chapter 30)

Quotes:

It is possible that two others among Esarhaddon's tributaries are mentioned in inscriptions... The second, a private seal, is described in the inscription as the property of a certain Abd Eliab ben Shibat who designates himself abd mtt bn Stdq perhaps servant of Metinti son of Tsidqa 40. If this does refer to Metinti the king of Ashkelon, not to be confused with his namesake the king of Ashdon in Sennacherib's time, ...

40 The seal was found in Ireland probably having travelled there in the eighteenth or nineteenth century or even perhaps in Roman times, not by Phoenician trade (cf. B 273).

## References to Chapter 17:

1. Rostovstev-2 p.25, Sulimski [CHI] p.173
2. Jacobstaht p.158.
3. Jacobstaht p.22, pp.155 156
4. de Rougemont p.369.
5. Hubert-1 p.7.
6. Johnstone and McGrail p.180 quoting R. LeBaron Bowen
7. de Rougemont p.246.
8. P&D p.51.
9. de Rougemont p.246
10. Powell-2 p.41.
11. Piggott p.238
12. Gemol p.124
13. Poisson p.237
14. Gordon Childe, "Prehistory. The European Inheritance", 1954, i, 146 quoted by N.J.G.Pounds p.47.
15. Pounds p.47
16. Rapoport p.105
17. Rapoport p.105
18. Wightman-2 p.6.
19. Pallottino p.34-36.
20. Pallottino p.42.
21. Jacobstaht pp.22, 154, 158, 160.

## **Chapter 18**

# **Other Considerations and Dolmens**

### **Migration Pathways**

According to our researches:

The Ten Tribes of Israel were exiled by the Assyrians. Part of the exiles were taken overseas by Philistine and Phoenician proxies working on behalf of their Assyrian and Edomite masters. The majority of Exiles were taken overland to places in the Assyrian Empire known as Halah, Habor, the River of Gozan, and the Cities of the Medes. Other names for some of these areas include Mannae, and Afrikey.

Those who were taken overseas were settled in Spain, Gaul, Britain, and Scandinavia.

In Spain archaeological evidence shows Israelite-type presence for the years 700 to 500 BCE. After that they moved to the northwest of Spain and from there to Ireland and Britain. This is proven by a combination of Biblical references in the Hebrew Bible, according to the Hebrew meaning of the words as explained by us. This is supplemented by archaeology, Roman records, Irish Mythology.

Those who went overland were resettled in areas that became associated with the Cimmerians, Scythians, and Guti (Goths). The Exiled Israelites became part of these federations though other non-Israelites may also have been part of them. In Biblical Terms these peoples are identified with Gomer and the Sons of Gomer (Ashkenaz, Riphath, and Togarmah) son of Japhet. The Book of Hosea (chapters 1 and 2) prophesied that the exiled Israelites would be identified with the Three Children of Gomer. The symbolism of Gomer representing the Cimmerians is mentioned in at least one old British Israel script. We have shown how Rabbinical commentaries concerning both the non-Israelites descendants of Gomer and

the identification of Israel with Gomer help confirm the equation. We have various indications that Israelites were identical with, or at least a part of, the Cimmerians. The Cimmerians separated from the Scythians and Goths and migrated to Europe where they became a major factor in Celtic civilization. Eventually the Israelite elements amongst the Celts converged in western areas. We have proofs from Assyrian inscriptions indicating that the Cimmerians, at least in part, were Israelites. In addition there is much evidence that the Western Celtic peoples, who came out of the Cimmerian and Scythians, were Israelites. This last point is the one this work has concentrated upon. We have deliberately avoided, as much as possible, reference to the Israelite element amongst the Cimmerians and Scythians. We have also downplayed the derivation of Celtic groups from Cimmerians or Scythian antecedents. So too, Israelites were also taken to Scandinavia and Spain. From these areas there were movements to Ireland and Britain. Showing how Israelites were in Spain, and in Scandinavia, and how these same Israelites moved from those areas to the British Isles comprises proof of Israelite ORIGIN. The evidence in this work deserves to be weighed together with such proof. It is not however what we have done here. We have shown how elements of Israelite origin re-appeared in Western Europe especially in the British Isles which at that time was dominated by Celtic culture. Showing how they got there, and how they were also in other areas of related kinship and culture would obviously strengthen our case. We shall however leave this matter to other works. The case made is strong enough as it is. This weakness in presentation is also strength. The nay-sayers must deal with proof of Israelite presence. They now have less room for negative polemics by diverting attention to side issues. They must explain why they do not agree with Israelites having been present at the time in question. They are the ones who have an onus to prove their case, not us!

The Biblical Proofs are obviously more important than anything else and we have referred to them above.

There is one other point needing mention.

## **Megaliths**

By Megalithics we mean numerous types of stone edifices especially dolmens that mistakenly are usually ascribed to the Stone Ages. There exist pathways of megalithic monuments, especially dolmens, leading from the Middle East to Western Europe. We see significance in this. The edifices trace a trail of migrating Hebrews. This is confirmed by the Bible and from archaeological findings.

Megaliths are associated with Celts especially with Druids. It has been noted for some time by others, that wherever there were Celts and druids there too were megaliths. This should have been a central feature in the consideration of Celtic Civilization in the west. It is not however that simple. Megalithics (like Cimmerians, Scythians, and Israelites in Scandinavia and Ancient Spain) deserve a study of their own. One of the problems concerns Chronology. Conventional academia assumes that megaliths mostly date from long before the exile of the Ten Tribes. We know this to be mistaken. In fact many megaliths may well date from Roman times, making them almost too recent. Proving this is another question. Other points of possible contention include the fact that dolmens are sometimes defined as burial places and associated with pagan practices.

### **Dolmens as Burial Places and Pagan Structures**

Concerning burial places:

Tens of thousands of dolmens have been found. From one place to another the surrounding cultures influence how we relate to them. Some megalithics did serve as burial places but relatively speaking not that many and even then mainly as

a secondary usage. They therefore remain as what they were, deliberate signifying points.

As for pagan associations,

Here too this is not something that is blatantly obvious but in some areas it did exist. The question arises, if to some degree the dolmens are pagan how can we relate them to the Hebrews and how can we ascribe them a positive role from the Biblical point of view? The Bible itself leads us to such questions. The prophet Hosea appears to condemn Ephraim for setting up dolmens (Hosea 12:14), as we shall show below. Jeremiah on the other hand exhorts the exiled Israelites to raise these monuments up so that in future generations they may serve as evidence of Israelite origin (Jeremiah 31:21).

### **The Deliberate Use of a Double-Meaning of a Word in the Bible**

Hosea uses the same word to describe dolmens and cairns as concrete erections as well as causes of embitterment in the eyes of heaven.

**Hosea 12:**

**14 Ephraim provoked Him to anger most bitterly  
[Hebrew: tamrurim]; Therefore his Lord will leave the  
guilt of his bloodshed upon him, And return his  
reproach upon him.**

The above extract used the expression **EPHRAIM PROVOKED HIM TO ANGER MOST BITTERLY**. In Hebrew this is, 'Hicis [Made angry] Ephraim tamrurim'. The word translated as MOST BITTERLY is 'tamrurim'. There is a play on words here as pointed out by the Commentary "Me'am Loaz". Tamrurim may be understood to derive from two different word roots and consequently have two different meanings:

(1) It may be derived from the word root MaR or MRR connoting 'bitter'. [This may be the source of our English word



'mar' meaning to blemish. The etymology is given as related to the West Saxon 'mierran' meaning to waste, spoil.] From the Hebrew word-root MaR we may derive 'tamrurim' which is the equivalent in translation of 'most bitterly'. This is how it is translated above, "Ephraim provoked Him to anger most bitterly [Hebrew: tamrurim]".

(2) The word 'tamrurim' also means "edifices, high heaps, and altars" as 'Me'am Loaz' notes. The word root used in this case is AMR 'rise up', 'exalt' or the related word root HMR 'heap'. This is the way of Hebrew Scripture, to deliberately use a word or even a group of words with several possible meanings. All the meanings merge into one: Ephraim caused God to anger most bitterly [tamrurim] through the idolatrous edifices [tamrurim] they set up.

## Megalithic Monuments

We saw that the word "tamrurim" connotes monuments. 'Me'am Loaz' points out that this word 'tamrurim' is also found in Jeremiah 31:21.

Jeremiah 31:

21 [20] Set up road markers [Hebrew: tsionim] for yourself, make yourself waymarks [Hebrew: tamrurim]; consider well the highway, the road by which you went. Return, O virgin Israel, return to these your cities.

Me'am Loaz:

Hosea 12:

14 EPHRAIM PROVOKED HIM TO ANGER MOST BITTERLY. Ephraim made God angry with his tamrurim [waymarks] meaning altars in the form of heaps of stones and edifices as it says, Set up road markers [Hebrew: tsionim] for yourself, make yourself waymarks [Hebrew: tamrurim] (Jeremiah 31:21). This expression is also to be explained in the sense of 'merurim' [from tamrurim, 'mar' i.e. bitter] meaning cause wrath with anger and bitterness.

...

**Abarbanel (on Jeremiah 31:21):** The prophet therefore spoke concerning the Kingdom of Israel [of the Ten Tribes] **MAKE YOURSELF WAYMARKS** saying that when you go into Exile make signs by the routes and waymarks like piles of rocks [i.e. cairns] or stone monuments [Hebrew: Matzavah, i.e. dolmen] so that you may set your heart to the route and remember in order that you may return in the way you went in, return to your city.

**"Radak" (Rabbi David Kimchi, 1157-1236, of Narbonne, France, on Jeremiah 31:21):**  
**SET UP ROAD MARKERS [tsionim] (Jeremiah 31):** This was directed to the Community of Israel, that in the generation when they would be exiled they should set up waymarks [i.e. "tsionim"] such as **PILED-UP STONES OR STONE MONUMENTS**. The purpose of these monuments was to mark the paths [of migration for the sake of future recognition]. The meaning was to say that even though you will be exiled, hope is not lost and you are still destined to return to these your cities. **MAKE YOURSELF WAYMARKS [HIGH HEAPS] [Hebrew: "tamrurim"]**. The same message is repeated though the wording is changed since both "tamrurim" [i.e. "high heaps"] and "tsionim" (i.e. "waymarks") connote elevated-height [from the root "tamar", 'amar']... #

These high heaps of stones are cairns and the tsionim are dolmens and menhirs. Dolmens are two or more raised stones with another stone laid across them like a table. These were often covered in part with heaps of stones known as cairns. Menhirs are raised stone pillars. Such megalithic monuments were to be found throughout the land of Israel and what is now Jordan and Syria. When the Ten Tribes went into Exile they laid down paths of dolmens and menhirs along the way. These pathways describe their migrations. They lead from the

Middle East through the Mediterranean, Spain, Portugal, up into Ireland, Britain, France, the Netherlands, Northern Germany and Scandinavia. Another group leads from Northern Syria, the Caucasus, Bulgaria, to France, Britain, and Ireland. They were set up after the Israelites went into Exile despite claims to the contrary. This is proof of Israelite ancestry and of Israelites moving in the said directions. These proofs may be used as evidence for the Lost Israelites to regain their ancestral identity and eventually return to their cities, as Jeremiah prophesied.

### **Prophetic Messages that Superficially Appear Contradictory**

The above discussion brings up the question of Prophecies appearing to contradict each other from the moral viewpoint. On the one side Hosea 11:14 condemns Ephraim for setting up 'tamurim' in the sense of pagan monuments. On the other hand Jeremiah 31:21 exhorts them to do so. The answer is obvious. Hosea speaks from the moral point of view. To the degree that setting up these structures involved idolatry they are condemned. The Patriarchs had also erected similar monuments but for righteous reasons. Ephraim will have done so for purposes of idolatry. Whatever the motivating factor these monuments will exist. Their places of location will serve to indicate pathways of migration. From the point of view of Jeremiah concerning the future return of Ephraim their existence is positive.

### **Megalithic Monuments in Biblical Times**

Concerning megalithic monuments in Biblical times cf.

#### **Genesis 28:**

**18 And Jacob rose up early in the morning, and took the stone that he had set up for his pillows, and set it up for a pillar, and poured oil upon the top of it.**

**19 And he called the name of that place Beth-el: but the name of that city was Luz at the first.**

**Jacob later set up a pillar and a heap of stones together**  
cf.

**Genesis 35:**

**14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.**

**Genesis 31:**

**44 Now therefore come thou, let us make a covenant, I and you; and let it be for a witness between me and you.**

**45 And Jacob took a stone, and set it up for a pillar.**

**46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.**

**47 And Laban called it Jegar-sahadutha: but Jacob called it Galead.**

Galead [i.e. Gilead] means "Pile [of stones] [as a]Testimony".

In Ireland several centuries ago the County of Down and the County of Loth settled a dispute between themselves and erected a mound of stones or 'cairn'. One side had coveted the flocks and herds and possessions of the other. After making peace they erected a 'cairn of immense size' to commemorate the covenant of faithfulness they had formed between each other<sup>1</sup>. This is similar to the stone pillar and pile of stones that Jacob and Laban set up as a witness between themselves in Gilead in the Land of Israel (Genesis 31: 45-46).

Joshua set up 12 stones in Gilgal (Joshua 4;3) and the name "Gilgal" connotes both circle and heap. Single pillars (menhirs), or Heaps of stones (cairns) or one stone upon another (dolmens) and stone circles are types of monuments

known from both Israel and western Europe. In popular parlance the said structures are collectively often all referred to as "dolmens". The setting up of pillars and stone heaps and monuments is mentioned in several other Biblical passages (Joshua 7:25-26, Joshua 8:29ff., Joshua 14:26, 1-Samuel 7:2, 2-Samuel 18:17). The intention of these monuments was the establishment of a concrete sign commemorating some event whose memory was worthy of perpetuation. The monument had to be obviously man-made, apparent, and blatant to all and not much more than that. On occasion it is mentioned (Genesis 35:7-14, Joshua 24:26, Judges 6:11, 21) that these stone monuments were in the proximity of an oak tree and oak trees were to be important in Celtic Druidical worship. cf.

**Joshua 24:**

**26 And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.**

Megalithic monuments and dolmens were once found throughout the Land of Israel though many have been destroyed and most of those remaining are in the Golan and east of the Jordan where they are known to the Arabs as "*Kubur Beni Israil*", i.e. "Graves of the Children of Israel"<sup>2</sup>. Certain features of these monuments, such as the existence of cupholes, a ca. 23 degree inclination of the roof stone, etc., etc., are also found on similar structures in Britain. and the west. Until recently cairns were still being set up in Ireland and superstitious customs linked with these stone monuments in Scotland and Ireland were similar to those known from the Middle East<sup>3</sup>.

**The Line of King Ahab as an Example of Divine Judgment of a Deed that was both Good and Bad.**

We see that megalithic monuments were not wrong in principal BUT they could be used for wrong purposes in which

case they were condemned. Even if they were to be set up for idolatrous motivations (which is a possibility though doubtful) they could still serve a positive purpose. An example of similar dichotomy in Scripture as that of the dolmens is to be seen in the case of King Ahab.

King Ahab of Israel because of his sins had been condemned to destruction (1-Kings 21: 21). Ahab however repented so the punishment was delayed until the reign of his successor (1-Kings 21: 28). Jehoram son of Ahab went in the way Ahab had gone before his repentance. The decree of destruction therefore went out against him. The Prophet Elisha sent one of his students to a meeting of the Israelite generals and anointed one of them, Jehu, in place of Jehoram as King (2-Kings 9:5-6, 11-14). Jehu then hurried to Jezreel, killed Jehoram and ordered Jezebel, the mother of Jehoram, put to death (2-Kings 9:35-7). Jehu then had the seventy sons of Ahab (brothers of Jehoram) who were in Samaria executed. Jehu also caused the death of King Ahaziah of Judah and his brothers who were in the area and slaughtered another forty-two people connected to the House of Omri to which Ahab and Jehoram belonged (2-Kings 10:12-14). This took place in the valley of Jezreel. As a reward for wiping out the House of Ahab, Jehu was promised that the throne would remain in his family for four generations (2-Kings 10:30).

Rabbi David Kimchi (known as the "Radak", 1160-1234, Italy) explains (Commentary on Hosea 1:4) that even though the family of Ahab deserved what they got Jehu and his offspring had not justified they being their replacement. Jehu himself had strayed from the path he should have adhered to.

### **2-Kings 10:**

**31 But Jehu was not careful to follow the law of the Lord the God of Israel with all his heart; he did not turn from the sins of Jeroboam, which he caused Israel to commit.**

At the end of four generations the line of Jehu was also to be wiped out. Because they had not been a sufficiently significant improvement on those they had replaced they were to be punished for the way they had replaced them even though this had been done with Divine Sanction!

The Prophet Hosea was told, "Call his name Jezreel, For in a little while I will avenge the bloodshed of Jezreel on the house of Jehu, And bring an end to the kingdom of the house of Israel" (Hosea 1:4).

From the above we see an important principle enacted:

(a) A certain deed may be in accordance with the Will of the Almighty.

(b) If the deed in question is carried out for the wrong reasons and is not justified by subsequent conduct then it may be condemned.

There is no contradiction here.

Applying this principle to the case of dolmens, we see that setting up dolmens and thus creating a recognizable trail of migration was the will of God (Jermeiah 31:21).

To the degree that the erection of dolmens was associated with idolatry then the action shall be excoriated (Hosia 14:12).

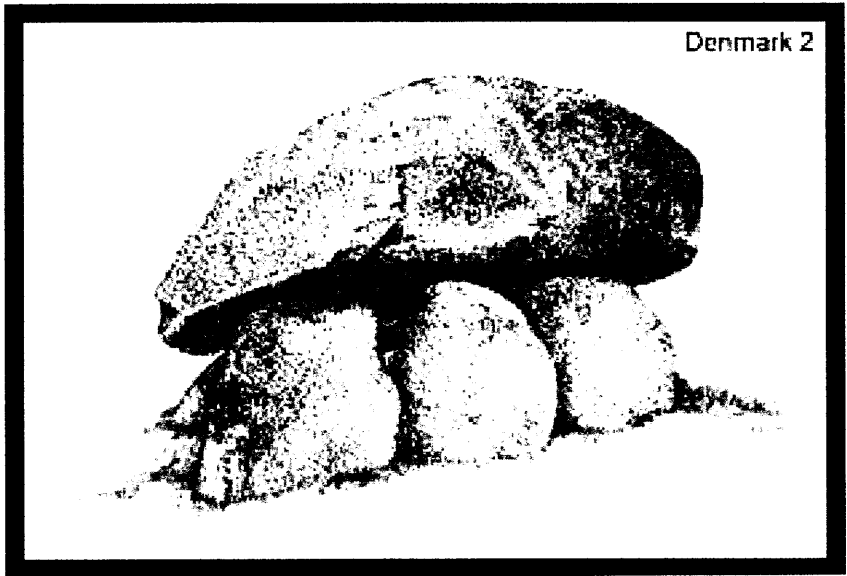
More than 20,000 megalithic monuments of all types (including dolmens) have been found in the Land of Israel especially on the eastern Jordanian" side since for various reasons those on the west were destroyed by local inhabitants<sup>4</sup>.

The dolmens and other related stone monuments form a connecting link between Israel, Britain, West France, and Scandinavia. Over 5000 dolmens have been found in Denmark<sup>5</sup>.

Dolmens in the west are connected with the localities of metals and/or pearls and mark trading paths<sup>6</sup>.

## References to Chapter 18:

1. P.A. O. Neymo, 'Similitudes; or the Israelites, the Scotch and the Irish', (1850?), Galway; NMS 111b.
  2. BEN-ZVI, I. p.175
  3. C.R. Conder, 1889, "Palestine", pp.142-157, NMS 76e.
  4. Encyclopedia Biblica, "Megaliths".
  5. LAURING p.51.
  6. WORREL p.4ff quotes Peake.
- R.E.M. Wheeler (ibid) presents the same view (p.97) and quotes W. Perry (1915) as his authority.



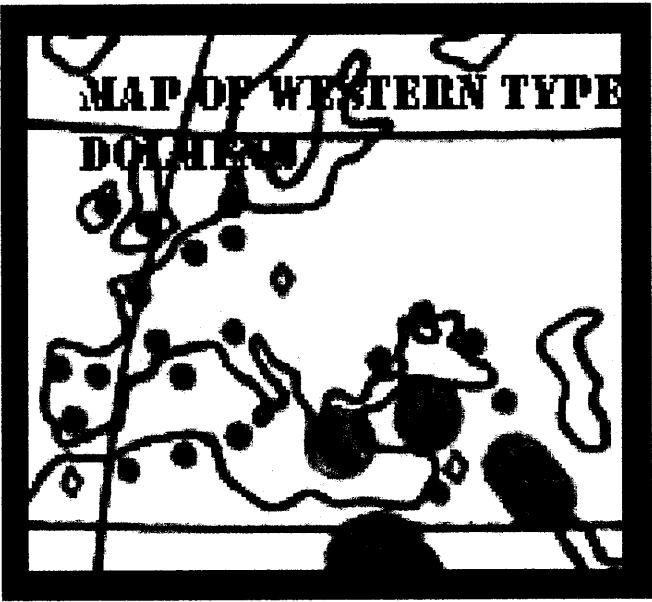
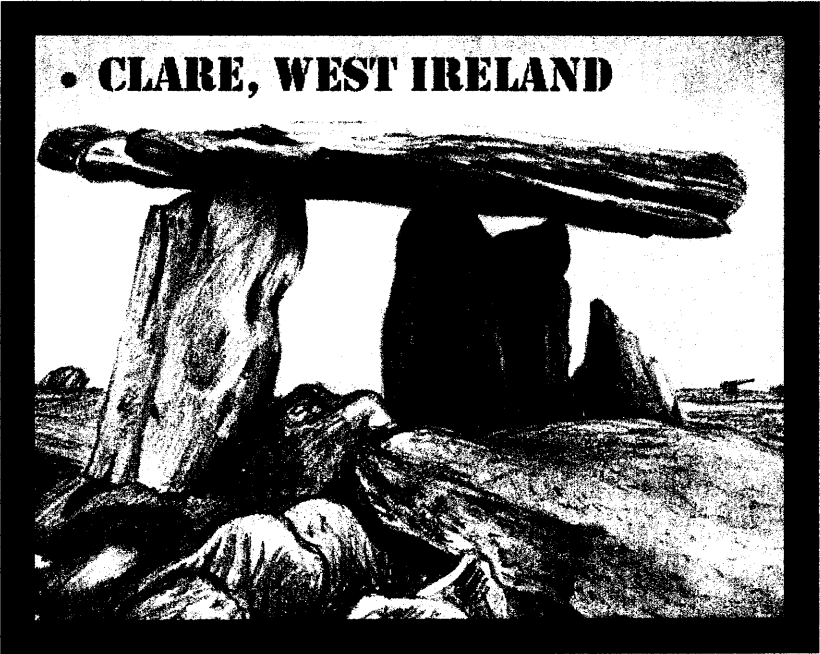


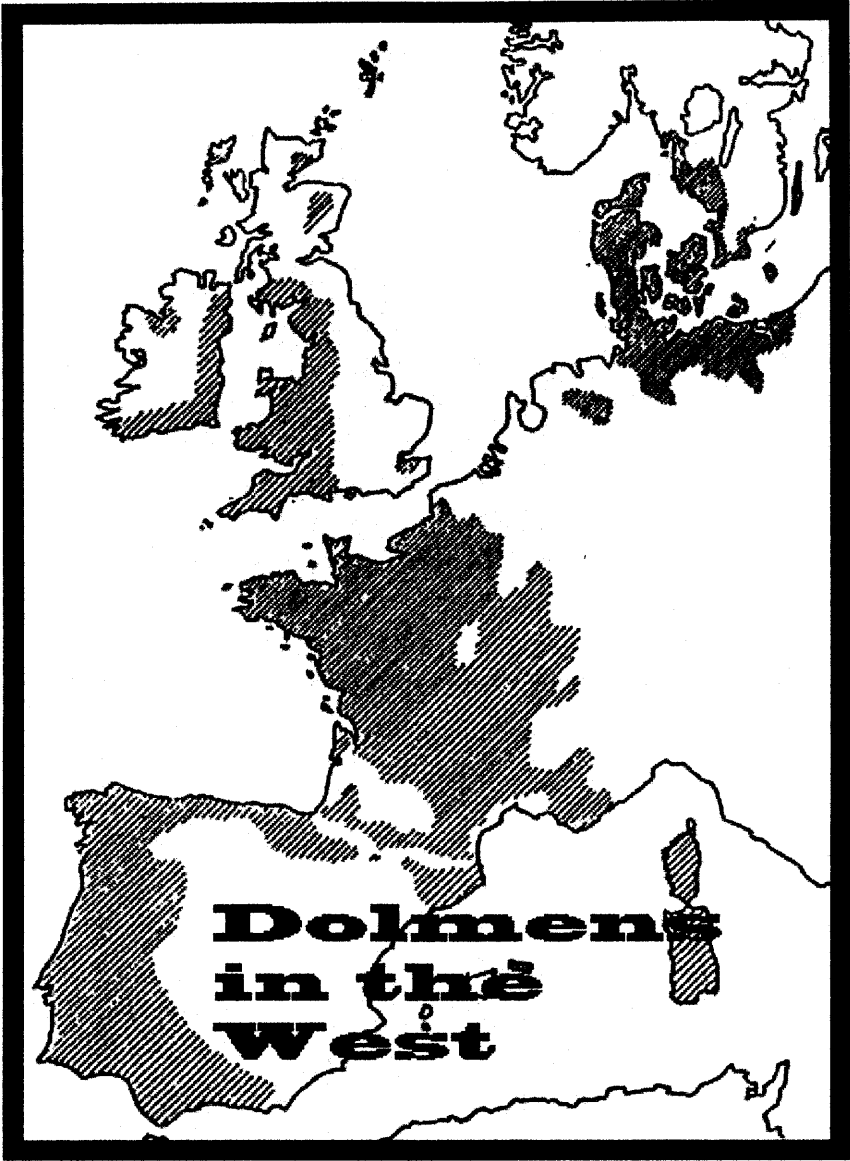
## **Golan, Israel**

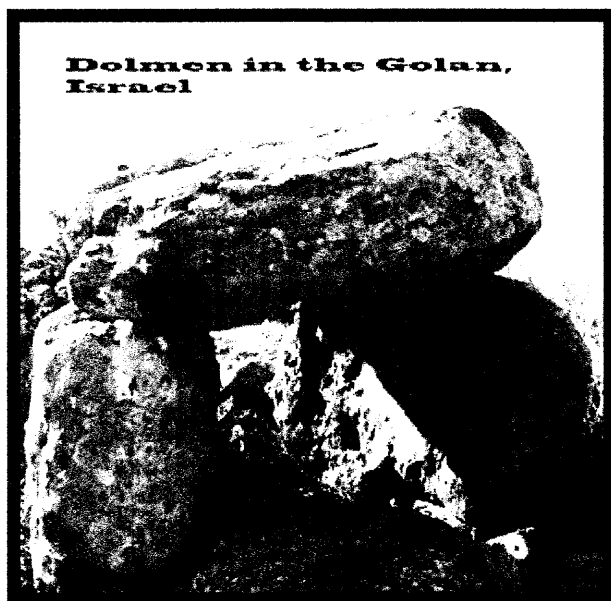


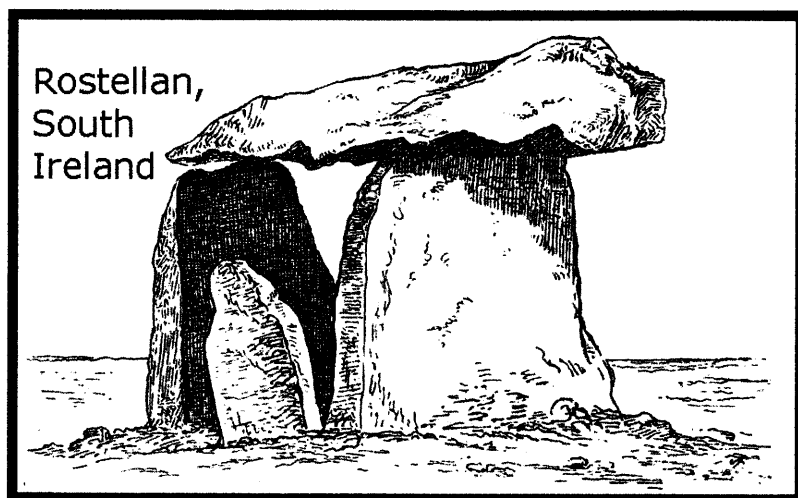
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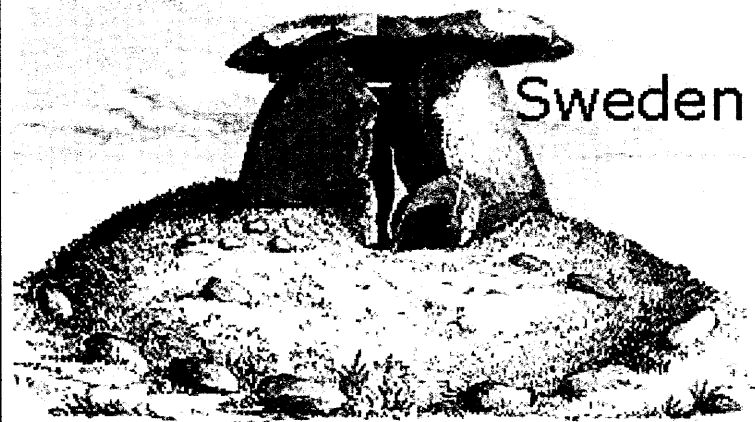


Northshire,  
England



CRONLECH NEAR CLYNNOG CHURCH, CAERNARVONSHIRE.

Sweden



## Chapter 19

### Conclusion

#### A Summary

There were 12 tribes of Israel who became 2 separate peoples. The most populous of the two were exiled by Assyria and lost awareness of their ancestry. They may be traced to different entities that via several paths of migration converged in the west. A good portion of them became part of what is known as Celtic Civilization. This present book has concentrated on showing the presence of Hebrews amongst the Celtic Peoples. The Isles of Britain especially have been emphasized. The Agathyrsi who settled in Scotland and became identified with the Picts were part of the Khazar nation who had their own traditions of descent from Israel. Bochart showed how Phoenician deities and words associated with rulership had been introduced to the Celtic ambience. Different deities amongst the Celts indicated provenance from the Middle East and the general area of Ancient Israel. The Celts did not call themselves "Celt" but rather Iberi meaning "Hebrew" Greek and Roman concepts concerning the Celts indicated Israelite origins. Ancient Jewish traditions also indicated that the Ten Tribes were in Celtic areas to the west especially the islands of Ireland and Britain. Names of Israel, and of Israelite tribes, and of Hebrew origin in general were to be found in the British Isles and its neighborhood. Examples included Geber, Parissi, Uladah (Ulster), Emain Macha, Gadeni, Isru, Isurium, Karnunos, Bel, Isaca, Cair Lud, Erin, Oriel, Tamarus, Simuen; Dan; Samarabriva, Cauci, Gael, Golodon, Caledoni, Mannus, Sicambri, Sciri, Samides, Goidel, Iar, Iari, and so on. The People of Iar had the same name in Ireland and Scotland as they had in the Middle East and were aligned the same way in regards to their kinfolk who had been exiled

alongside them. The Druid Religion showed parallels to both the Mosaic faith and to Canaanite practices. The Ten Tribes had been exiled for adopting the ways of the peoples around them so this is pertinent. The Celts worshiped the Canaanite god Baal and practiced his religion.

Hebrew practices were also kept. In Scotland the food taboos of the Old Testament were maintained and evidence exists that this once had also been the case amongst part of the Irish. The Linguistics of Irish, Scottish Gaelic, Welsh are consistent with the speakers of those tongues having once spoken Hebrew since traces of Hebrew (or of a language like it) are still recognizable. Irish and British legends of their origins also indicate them having come from Israel. The Tribe of Dan was also present amongst the Tuatha de Dana of Ireland. Archaeological findings show that the Celts had had contact with the general area of Israel and that at least some of them must have come from there. All this needs to be taken into consideration together with other evidence. The Dolmens show a Pathway of Migration from the Land of Israel and the Ancient Middle East to the west. This had been predicted in Jeremiah 31:21.

### **Biblical Proof**

The Celts in the British Isles were joined by Angles and Saxons and others including the Vikings. These too were of Israelite origin. Eventually they would evolve into the nations of Great Britain and its dominions and the USA. They would then fulfill all prophecies in the Bible concerning the Lost Ten Tribes. The Bible prophesied that the Lost Ten Tribes would be at the Ends of the Earth meaning the geographical extremities (Isaiah 24:16, 26:15, 41:8-9 43:6 49:6); in Islands and peninsulas (Isaiah 24:15 49:6 60:9 Jeremiah 31: 8-10); and associated with Tarshish meaning the Atlantic Ocean Area (Isaiah 60:9); generally to the west of the Land of Israel (Isaiah 24:14, Hosea 1:10); and to its Northwest (Isaiah 49:12); in the



"North" Land (Jeremiah 3:18 31: 6-10); with colonies in the land of Sinim meaning Australia and New Zealand (Isaiah 49:12); in the best parts of the world (Isaiah 41: 9); in Zarephath, meaning France and Britain (Obadiah 1:20); in Many Waters i.e. Several Oceans (Numbers 24:7). They would be symbolized by the Lion and Unicorn (Numbers 24:7-9). The lion and unicorn are the Symbols of Britain and are featured on the British Coat of Arms. They would Rule over the nations (Genesis 27:29 Psalms 47:3); be Recognizable as a "Brit-Am" i.e. Covenant of the People (Isaiah 42:6 49:8); be Seafarers (Isaiah 42:10); the Dominant World Power (Numbers 24:7-9 Micah 5:7-9); possess great Military Might (Deuteronomy 33:27 33:29 Jer. 51:20-21); becoming the Battle-Axe of the Almighty or "Police-Man of the Globe" (Jeremiah 51:20 Zechariah 10:7); defeat Edom i.e. Germany and Europe) (Ezekiel 25:14 Obadiah 1:18); be a Light for the Gentiles (Genesis 12:2-3, 18:18-19, 22:18 24:4 Isaiah 42:1 42:6 Amos 6:15); separate from Judah (Isaiah 11:12-13 49:21); not known to Judah (Isaiah 49:13-14, 21. Hosea 1:7); be extremely numerous (Genesis 15:5, 22:17, 24:60, 32:12, Numbers 23:10, Isaiah 10:22, 24:16, 26:15 Hosea 1:10); possess agricultural plenty (Genesis 27:28 49:25 Deuteronomy 33:13-16 Hosea 2:8); and control vast mineral resources (Genesis 49:25 Deuteronomy 33:13, 15). They would also possess the gates of their enemies, and of those that hate them meaning International Strategic Points (Genesis 22:17 24:60). And much more.

All of the above points when the relevant verses are examined are pertinent. What is more they need to be taken together and viewed as one interlocking whole. All this together with the historical and related information brought forward in the forgoing pages prove that many of the present-day inhabitants of Western Europe and especially the British Isles and their offshoots must be descended from Israel.



## Appendix

### Linguistic Comparisons

#### The Hebrew, Welsh and Gaelic Languages Compared.

##### Welsh into Hebrew

A writer who signed his name “Glas” submitted a list of Welsh words with Hebrew origins in 1832.

Some of the examples adduced by “Glas” were:

Aeth: He went, he is gone; hence = Athah

Aml: Plentiful, ample = Hamale (המלא)

Ydom: the earth = Adamah (אדמה)

Awye: air, sky = auor, or

bu: it came to pass = bo

boten, or potten : belly = beten.

brith: bright = barud (ברד)

cas: hatred = caas (anger).

dafnu: to drop, or distill by drops = nataph, taph.

In 1675 Charles Edwards (“Hanes y Fydd”) published a number of Welsh Cambro-Britannic Hebraisms in which he shows that whole phrases in Welsh can be closely paralleled by whole phrases in Hebrew. From the list of Charles Edwards, L.G.A. Roberts (1919) made a selection and we have selected examples from Roberts after **slightly modernizing** the Hebrew transliterations<sup>E1</sup>: It should be noted that when account is taken for likely and known dialectical changes of pronunciation the examples given in effect show identical Welsh parallel phrases for the Hebrew original.

In Welsh: “Gael hedd” (Genesis 31:47) meaning Geledd i.e. heap of testimony= in Hebrew (גלעד): Galaed.

In Welsh: “Bagad” meaning “A troop cometh” (Genesis 30:11) = in Hebrew (בגד) : Bagad i.e. the same word.

In Welsh: Anudon meaning “Without God” = in Hebrew ( אין אדון): “Aen Adon”.

In Welsh: “Yni all sy dda” meaning “I am the Almighty God” (Genesis 17:1) = in Hebrew: (אני אל שדי): “Ani El Shaddai”.

In Welsh: “Llai iachu yngwyddd achau ni” meaning “Let him not live before our brethren” (Genesis 31:32) = in Hebrew ( לא יחיה נגד אחינו ) “Loa yichei neged acheinu” (Genesis 31:32).

In Welsh “Ochoren ballodddi hoc-dena” meaning “After I am waxed old shall I have pleasure?” = in Hebrew: ( אחרי בלתי לי עדנה ) “Acharei belothi ha-edenah” (Genesis 18:12).

In Welsh “Bebroch fra am beneu ach ef, dyfet Deborah mam ianceth Ribecah” meaning “When he fled from the face of his brother. But Deborah Rebecca’s nurse died” (Genesis 35:7-8) = in Hebrew: (בברחו מפני אחיו ותמת דברה מינקת רבקה) “Beborcho mipnei achiv ve-tamath Deborah mayneceth Ribecah”.

In Welsh: “Yngan Job yscoli yscoli cynghaws I” (Job 6:1, 2) meaning “Job answered, O that my grief were thoroughly weighed” = in Hebrew: (וען איוב...שקול ישקל כעשי) “Veya(g)n Eyub ....shocol yishocal ca(g)si”.

In Welsh: “Amelhau bytheu chwi a bythau holl ufyddau chwi” meaning “And they shall fill your house and the houses of all your servants” (Genesis 10:6) = in Hebrew ( ומלאו בתיך ובתי כל ) (עבדיך): “Umalu bathechoh ve-bathei col avedocho”.

In Welsh "Iachadd ni" meaning "Thou hast healed me" = in Hebrew (החיתני): "hechiyatni".

In Welsh "Nesa awyr peneu chwi" meaning "Lift thou up the light of thy countenance" = in Hebrew (נסה אור פניך): "nasa aor panechoh" (Psalms 4:6).

In Welsh "An annos" meaning "None did compel" = in Hebrew (אין אנס: "ain ones" (Esther 1:8).

In Welsh "As chwimwth "meaning "an angry man" = in Hebrew (איש חמס): "ish chamas") Psalms 140:12, Proverbs 16:29 meaning "a wickedly-violent man".

In Welsh "Be heulo, luerferfo" (Job 6:4) meaning "When his candle shined ..... and by his light.." = in Hebrew (בהילו...לאורו): "behilo, le-oroe".

In Welsh "Bwgythieu in gwarchaeni" (Job 6:4) meaning "The terrors of God set themselves in array against me = in Hebrew (בעותי אלוה יערכוני): "Biu(g)thi elohai ya-a(g)rchuni".

In Welsh "I far" meaning "Shall be cursed" = Hebrew (יואר) : "Yu-ar", "yuv-ar" (Numbers 22:6).

In Welsh "Am geryddo fo" meaning "At his reproof" = in Hebrew (עם גערותו): "im ge-arato".

Godfrey Hughes "The Celtic Druids" (1829) quotes from a certain Welsh Translation of the Bible in which similar examples as the above are apparent:

In Welsh "By-llwng Adon-ydb holl neuodh Jago " meaning "The Lord has swallowed up all the tabernacles of Jacob" (Lamentations 2:2) = Hebrew (בלע אדני.....את כל נאות יעקב) : "Balla(ng) Adoni eth col neoth Yaacov".

In Welsh “Dyrac buth-hi ai-i-sengyd” meaning “The avenue of her dwelling he would go to tread” (Proverbs 7:8) = Hebrew (דֶּרֶךְ בֵּיתָהּ יֵצֵא) “Derech baithah yitsa(ng)d”.

In Welsh “Py yw-o sy maeloc y-cavad I-a-ywoo savwyod yw-o maeloc y-cavad, Selah” meaning “Who is the king of glory [attainment]? The LORD of hosts, he is the king of glory. Selah” (Psalms 24:10) = Hebrew (מִי הוּא זֶה מֶלֶךְ הַכְבוֹד ~ צְבָאוֹת) “Mi hu zeh melec hacavod Y....Tsavaoth hu melec hacavod selah”.

### Gaelic–Scottish and Hebrew

Gaelic is the Celtic language of Scotland. It is closely related to Irish. The work below appears to establish a convincing case showing a definite affinity between Scottish Gaelic and the Hebrew Tongue.

THE AFFINITY. A COMPARISON BETWEEN HEBREW AND THE GAELIC LANGUAGE, OR THE CELTIC OF SCOTLAND

THOMAS STEATTON, M.D. Third Edition. EDINBURGH [Scotland], 1872.

### Extracts: Hebrew–Gaelic

#### Those added with[...] are from Yair Davidiy

A few of the Gaelic words below may actually be of English origin. English also has much in common with Hebrew.

Hebrew/English	Gaelic/English
Ail/ God ;	Ailt, high
Alouph/a head, chief	Alp, high
Ov, av/a father, ancestor	Ab (obs.)/ a father
Akzor/ cruel	Aicear/ cruel
Oor/ to lighten, to illuminate ; our, oor/light	Ear/ the east (break of day)
Ee/ an island	I/ an island
Olakh/ corrupted	Olc/ wicked

Hebrew/English	Gaelic/English
Olaph/ to teach	Ollamh/ a learned person
Umlal/ to languish	Umhal/ meek
Aph/anger ; aivoh/enmity	Fuath/hatred
Ad, to/ unto.	Do/ to
Ouphel/ thick darkness	Feile/ a covering
Attoh/thou	Du/ thou
Boash/ to corrupt, to rot	Bas/death
Ben/ a structure, a building; Bonoh/ to build	Bun/ a foundation
Bayith/ a house	Buth/a tent, a pavilion, a bothy
Baar/ ignorant, stupid; vaar/ an ignorant man	Borb/ savage
Bola/ to swallow; boleel/ a mixture of fodder	Beul/ the mouth
Boro/to create	Beir/ to bring forth, to produce
Bar / a son	Bar (obs.)/a son, like the Gaelic beir
Bath/ a measure of liquids	Bath/ quench, drown
Bad/ a long branch, a pole	Bat/a long branch, a pole
Borakh/ to run [flee]	Bruchd/ to rush forth
Beair, a well, a cavity :	Bior (obs.)/ a well, a fountain; water
Geled/ a covering	Cleidh/ hide, conceal
Gedoud/ a troop [Cath/group]	Cath/ a company of soldiers
Doth/ an edict; doth (Chaldee)/ law	Dith/ condemn
Hoo/ he	E/ he
Hee/ she	I/ she
Ha/ the	A/ the
Houlail/ mad, raging	Alluidh/ wild
Hogoh/ to utter ; hegeh/ utterance/	Eigh/ a shout

Hebrew/English	Gaelic/English
Haskail, ha-skail/ prudence; hiskeel hi-skeel/ to be prudent/	Ciall/ sense;
Khomad/ to desire eagerly, to covet.	Caomh/ dear
Khonan/to implore	Caoin/ to lament
Khain/favour ; khonan/to be gracious :	Caoin/ pleasant.
Khour/ a hole	Cro/ anything round
Khoor/white, pale	Ciar/ grey
Kholov/milk	khol like Goal/ white
[Gab/demand, requisition]	Gabh/take
KHAIiLEK/ a portion, an inheritance	Cladh/ a trench, a dyke, a stone-wall, a mound.
Khodal/ to cease, to forbear	perhaps akin to Codal/ sleep.
Kholeel/ a tube, a hollow instrument ; kholel/ a player on a wind- instrument	Cuilc/ a cane, a reed.
[Ar/trouble, disturb]	Ar/fight
Kaloh/[ a bride, daughter-in- law]	Ceile/ a spouse; a husband;
[Col/all]	Uile/ all
Akhar/ after;	Iar/ after;
Teeroh/a castle, a tower :	Tur/a tower ; torr/ a hill.
Toam/ to taste, to eat a little :	Teum/ bite.
Yaish/existence	Is/ am
Yoro [raveh]/ to saturate; yeour/a river , [raveh/quench]	Ruith/ flow
Yelet [olal]/ a babe	Al/ young
Youm/ a day	Am/ time
[Ye]soud/foundation ; [yo]sad/to found ; [yo]shav/ to sit; [sat/set]	Suidh/ sit, place.
[Yo]shon, old; [yo]shan, to grow old	Sean/ old
[Yo]shan, [yo-]shan, to sleep :	Suain/ sleep.



Hebrew/English	Gaelic/English
Yosaph/to increase	Fas/ to grow
Kinnoh/ to name	Cinneach/ a surname
Kelouv/a basket :	Cliabh/a basket
Kora/to kneel, to bend :	Car/a turn, a twist.
Kouhain/ a chief person, [priest]	Ceann/ a head.
Kona, to humble :	Caoin/ to lament
Kouva/ a helmet; kovood/ stately ; [kipa/cap]	Cab/ a head
Koroh/ to prepare a banquet :	Cuirm/ a feast
Kephel/a couple, two :	Cupall/a couple, a pair
Maaloi/a height, a cliff; maal/ above ; maaloh/a degree, a step	Meall/ a hill ; maol/ a promontory, a mull
Moad/a place of assembly	Mod/an assembly
Mook/ to mock :	Mag/ to mock
Mosakh/ to mingle liquids	Measg/ to mix
Mooth, to die; [Movet/death] :	Meath/ fade, decay
[Agam/lake]	Aigean/ the sea
Noso, to lift up :	Nios/ a top, a summit ; a nios/ up.
[Caiv/ hurt, cause pain]	Caob/ strike
AL/upon; ouloh/ ascension	Ailt/high
Oud/ again :	Ath/ again
Ool/ an infant; elem/ a lad; oulail/ offspring ; olailoh, a small grape, not full grown:	Al/a brood ; young of any kind.
Oul/ a burden:	Uallach/ a burden
Ovoor, o-voor/a grain of corn, produce :	Beir/produce
Egloh/ a calf:	Aogh/ a calf; L, g omitted ; e prefixed
[Paret/divide]	Pairt/ a part
Koom/ to establish ; koumets/ a handful :	Cum/ hold, withhold ; hold as in the hand

Hebrew/English	Gaelic/English
Killail/ to esteem lightly ; kolal/ to lighten	Caol/ little, small.
Koon/ to lament :	Caoin/ lament
Chavel/rope	Caball/ cab-all, a rope
Ronoh/ to sound, to sing	Oran/ a song
Shaish/ six :	Se/ six
Sooakh/ to utter :	Seeakh/utterance; seeakh/ to speak
Tanoor/ a furnace :	Teine/ fire

## End Notes to Appendix:

### E1. Transliterating Hebrew

There are different ways of transliterating Hebrew. The original version by Charles Edwards used a form of transliteration then extant in his time that further emphasized the inherent similarities between Welsh and Hebrew.